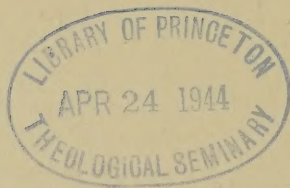


Old  
South Carolina  
Churches





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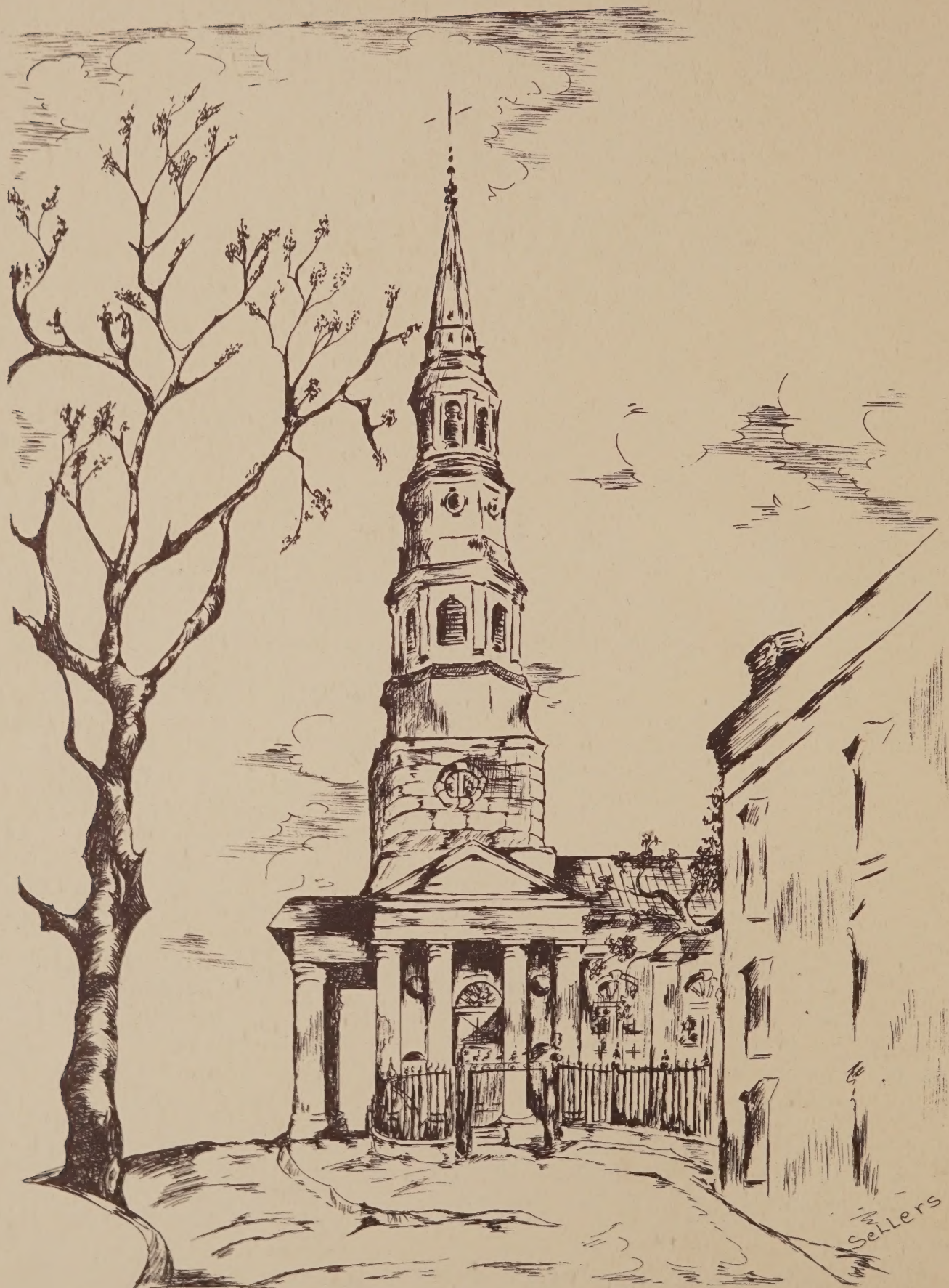
Old  
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Churches















# Old South Carolina Churches

BY

HAZEL CROWSON SELLERS

WITH AN INTRODUCTION

BY

CHAPMAN J. MILLING

CROWSON PRINTING COMPANY, *Publishers*

Columbia, South Carolina

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*FOR MY CHILDREN*

JUNE ELIZABETH and WILLIAM ERNEST





## Foreword

In this collection of Old Churches of South Carolina I have included only those built before the Confederate War. Many of our oldest church organizations will not be found in this group because the buildings have been destroyed.

One shown here has since been taken down, and the waters of the Santee will soon cover the spot where for a century it stood. Another, among our oldest, in Chester County, was burned in this year before I made a sketch of it. Every year finds one or more of our old church buildings gone.

I wish to make a special acknowledgment to *South Carolina, a Guide to the Palmetto State*, a recent Government publication, which has proved invaluable to me in locating these historic landmarks.

The principal sources whence the materials for the following work are drawn are: Frederick Dalcho's *Historical Account of the Protestant Episcopal Church in South Carolina*; *Prince William's Parish and Plantations* by John R. Todd and Francis M. Hutson; *The Diocese of South Carolina*, by Marie H. Heyward; *Landmarks of Charleston*, by Thomas Petigru Lesesne; *History of The Presbyterian Church in South Carolina*, by George Howe, D. D.; *History of the Presbyterian Church in South Carolina, Since 1850*, by F. D. Jones, D. D. and W. H. Mills, D. D.; the records belonging to some of the churches; pamphlets published by others, and information from old inhabitants.

I take this opportunity to offer my thanks to Mr. Francis M. Hutson of the Historical Commission of South Carolina, who has helped me much; to Dr. Chapman J. Milling who has written the introduction, Miss Margaret Crawford Risher who has assisted materially in the preparation of the manuscript, and to Mr. and Mrs. J. T. Gittman for their kind interest and valuable advice.

HAZEL CROWSON SELLERS.

Burlington, North Carolina,  
December, 1941.

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## Introduction

Several years ago, accompanied by a venerable family retainer, I stood in the cemetery of one of Charleston's fine old churches. Looking up from the spot where the mortal part of "Ole Miss" had been returned to the vine-covered earth, the eyes of my companion rested upon the sanctuary where she, herself, had worshiped long ago.

"Dat a *ole* chu'ch, ain't it?", he inquired.

"Pretty old, Sam; well over a hundred years."

The old fellow reflected a moment. "Seem like de people here mus' like it dat-a-way. I bet *dey* ain't gwine tear it down."

What a wealth of noble old churches we would have in South Carolina today if the majority of white people had shared his philosophy, and that of this discerning congregation!

Programs of expansion, ambitious preachers, Babbitt-minded church officers, rash bond issues, mammoth Sunday school buildings, all have contributed to the destruction of century-old houses of worship and the unfortunate thing about it is that most of the new structures were erected during a period when American architecture had reached its all time low. It is also unfortunate that this very period seems to have coincided with one of financial inflation and high cost of both labor and building material with a resulting debt which has all but ruined many once solvent congregations.

From the earliest known times South Carolina has had churches. Its first temples were the "townhouses" of the hospitable Indians who, with drums and dancing, worshiped the Great Spirit. Who is there able to prove that their barbaric adoration was less acceptable to Him than the more formal praises of the race which succeeded them?

Relative to these townhouses there are many references in the chronicles of the old travelers, explorers and Indian traders. They were generally built on elevated ground, often on the top of a large artificial mound. They were immense structures, having, according to Timberlake, "all the appearance of a small mountain at a little distance." Their plan was a triumph of primitive architecture and engineering. Massive pillars, placed in concentric circles which rose gradually toward the center, formed the supports for a framework of smaller timbers which was overlaid with earth or sod. In the interior was an earthen altar within which burned a perpetual fire, emblematic of the Deity. Such a townhouse was at once the sanctuary, the temple of justice, the council house and the community center. But they are gone forever, as are the worshippers who once "danced the old joyful dances" within them.



The earliest Christian churches in South Carolina were the mission stations of the Spanish Catholic friars. For a century and a half the good brothers of one or another order strove to convert the Cusabo tribes of the coastal region. In spite of great discouragement there was some mission activity within the present limits of South Carolina until shortly before the settlement of the English at Charles Town. Perhaps the *coup de grace* dealt the Spanish missions was the arrival of the strange Westo Indians, who, possessed of firearms which they presumably bought from the Virginia traders, poured devastation upon the Cusabo towns.

The English settlers who founded Charles Town brought with them an unique constitution prepared especially for the Lords Proprietors by no less a person than the great English philosopher, John Locke. This document provided for almost complete freedom of worship. Although the Church of England was recognized as the Established Church, membership in any other religious body was no bar to suffrage or the holding of office. In fact the Earl of Shaftesbury, greatest of the Lords Proprietors, was himself the leader of the Separatist faction in England and had long been identified with the cause of the non-conformists or dissenters. There were several others of like opinion among the Proprietors, including John Archdale, a Quaker, and Joseph Blake, both of whom also served as governor. Dissenters, during the early years of the settlement constituted, according to the Reverend Edward Marston, rector of St. Philips, "the soberest, most numerous and richest people of this Province."

What is generally called the church issue of the early eighteenth century is now an almost forgotten story. With the accession of Queen Anne, the Tory party in England gained rapidly in power. Among its traditional principles was a belief in church establishment in fact as well as in name. Soon an ambitious Tory element in Charles Town, by a majority of one vote in the Commons House of Assembly, secured the passage of an act prohibiting anyone not belonging or subscribing to the Church of England from becoming a member of the Provincial Legislature. This, the Church Act of 1704, was publicly protested by many of the leading men of the province. The dissenters petitioned the Lords Proprietors for redress, alleging that the members of the Assembly who had passed the act had been elected by methods of a most questionable nature. Their petition fell on deaf ears, since Lord Granville, the Palatine, was personally a zealous Tory and in favor of the act's strict enforcement, despite the fact that two of his fellow proprietors were dissenters. It required a second petition, this time through the Lords of Trade to the Queen herself, to secure relief. The ultimate repeal of the act, two years later, was only a partial victory for the dissenters, since new laws were enacted, which, while less severe, recognized

the establishment of the Episcopal Church and provided for the division of the province into ten parishes, with public support of the ministers.

Many interesting sidelights upon this old controversy might be presented did space permit. From the pulpit of the White Meeting House the Reverend Archibald Stobo thundered his Scotch indignation in three hour sermons. But strangely enough, the most violent opponent of the Church Act and the dissenters' most vociferous champion was none other than the Reverend Edward Marston, the fearless rector of St. Philips. Mr. Marston declared that many members of the assembly who had voted for the passage of the act were "constant absentees from the church and eleven of them were never known to receive the Lord's supper." This statement and others of a similar nature cost Mr. Marston the loss of his living at the hands of a board of twenty lay commissioners, empowered by the Assembly to remove or discipline unsympathetic ministers.

Throughout the controversy the Huguenot element, although of Calvinistic faith and practice, voted and sided with the Church party. They can scarcely be blamed, since neither Governors Ludwell, Smith, nor Archdale had been able to protect them from persecution and discrimination at the hands of their English neighbors, who, characteristically, resented the prosperity of these French-speaking "foreigners". Suddenly, now, they were being wooed and given a feeling of security and importance. Furthermore, although theologically Calvinists, these light-hearted French settlers had little else in common with the dour English Puritans or the equally dour Scotch Presbyterians. Baptists they probably regarded with suspicion and Quakers with amusement. Long unrepresented in the Assembly, they had at last been given the ballot. It is easy to visualize a political "understanding". Whatever their reasons they voted with the Church party almost to a man, at least those of Craven County did so, and that was where most of them lived. In 1706 the French congregations, with the exception of the one in Charles Town, were taken bodily into the Episcopal fold.

With the establishment of the parish system the dissenters became discouraged. Many left the province never to return. Others, particularly the young and ambitious, having grown tired of politico-ecclesiastical rows, found their way into the Established Church. It was after all the doorway to political and social preferment.

Old animosities of the times have long been forgotten, but this brief résumé has been necessary to explain how a section once preponderantly non-conformist became in a generation a stronghold of the Church of England, and why most of the present day descendants of Huguenots are Episcopalians.

No attempt has been made in this introduction to trace, or even to outline, the church history of South Carolina. It is, however, a fas-

cinating pursuit to note the different religious elements which settled the province, and to detect, even at this late date, the distinctive flavor which each element has added to the local culture. The result, looking at the present state as a whole, is a mosaic rather than a blend. In a particular county or section will be represented every one of the leading denominations, yet one element, often numerically small, will typify the regional culture at its best.

We have seen that in the early days of the province the dissenters equalled the Episcopalians in numbers and influence if they did not, in fact, predominate. We have also seen that within a generation the leadership passed into the hands of the Established Church.

It was inevitable, that, in the years which followed, the Episcopal Church should set the pattern for most of the territory in the tidewater region. This does not mean that all the leading people became Episcopalians, for many dissenting congregations remained in a flourishing condition, especially in Charleston, on Edisto Island and in Prince William's Parish. It resulted, however, in Episcopal *mores* being the accepted rules of social conduct, even among most of those outside the Episcopal fold. The tolerant attitude toward "worldly" matters, the love of good living, the warm hospitality (toward the proper people), the natural charm and easy self-assurance which typify Low Country manners derive, in the main, from the Church of England. Certainly all of these qualities may be found, say, in an Edisto Island Presbyterian, but there can be little ground for contesting the proposition that they are traditionally associated with the Episcopal rather than the Calvinistic philosophy of life.

The Up Country, on the other hand, was for the most part settled by dissenters who chose to remain dissenters. Even though thousands of the descendants of the Scotch-Irish Presbyterians forsook the Gospel according to John Calvin for the newer doctrines of Smith or Wesley, they were still dissenters. Suspicious of everything remotely associated with Catholicism, they either kept the stern faith of the Covenanters or exchanged it for another no less disapproving of hierarchy and ritual. Prior to the Revolution the population above the fall line was overwhelmingly Presbyterian. Remote from the parish churches of the tidewater, and dependent largely upon their own efforts to wrest a living from the wilderness, these pioneers of the back districts clung firmly to their belief in the two-fisted God of Joshua and David, the warrior God who directed the sac of Jericho and the destruction of the Amalekites.

Such a philosophy had its good points. No more fearless soldiers ever lived than those who fought at Cowpens and King's Mountain. If the backwoodsmen feared God this was about the only fear they ever



experienced. Somehow their hatred of hierarchy developed in the Scotch-Irish a fierce sense of independence which became their most striking trait. They resented interference from any outside source and cherished their liberties to a degree second only to their concern for their immortal souls. This sentiment is reflected today in the feeling of large groups of their descendants toward Federal agents whose duty requires them to poke inquisitively around mountain coves or wooded creek bottoms.

The Up Country Calvinists developed a culture characterized by a calm, almost fatalistic acceptance of life and all its mysteries, including death, a practical sense of the realities of this world and an unquestioning belief in both the rewards and punishments to be expected in the world to come. They were proud, independent, charitable though thrifty, a trifle intolerant toward people having a different religion, a different philosophy or a different form of government. They were willing, at least their leaders were, to make great sacrifices for the sake of education. They demanded an educated ministry even though this meant that they were to lose large numbers to denominations requiring a less exacting standard. There simply were not enough Presbyterian preachers to go around.

Naturally, as their wealth increased, they took on other traits. Education beyond the confines of their own districts and the arrival among them of Low Country families, resulted in a mutual respect and an exchange of ideas and loyalties. In certain areas an almost perfectly blended culture has resulted, as in Fairfield, Edgefield and Pendleton in the Up Country and in much of the territory nearer the middle of the state.

Here the best of the Up Country and the best of the Low have mingled to bring about a type which is happier and more tolerant than was originally present in the one, and, at the same time is more vigorous, democratic and independent than was typical of the other.

The influence of the Lutheran Church in those portions of the province settled by the Swiss and Germans cannot be dismissed. This culture at its best is typified by Newberry, Lexington and part of Richland counties. The German settlers were thrifty farmers as are their descendants today. In general they did not object to work, kept their yards clean, their fences painted and their business to themselves. They are directly responsible for some of the finest food in South Carolina. While barbecue was, of course, an Indian dish, the Germans of the Dutch Fork perfected its preparation to the proportions of a ritual and its flavor to something fit for the gods of Valhalla. When one thinks of good fat sausage, liver pudding, scrapple, sauerkraut, and sweet—but not *too* sweet cider, he may thank his stars and the jolly “Dutchmen” of Saxa Gotha and Amelia townships.

In discussing the culture traits of the above and subsequent groups, I am using the word *culture* in its ethnological sense, and attempting the perilous task of linking a variety of traits in each instance with what I regard as the dominant religious element.

What of the Baptists and Methodists, who are unquestionably far more numerous than all the above combined? I have already attempted to show that the Presbyterians, having settled the Up Country first, to a large extent set the pattern. According to my interpretation, with which many readers will no doubt differ, the culture of a considerable portion of the Piedmont is still chiefly derived from Presbyterian influence. There are large areas, of course, where the dominant religion has been either Baptist or Methodist for so long a time that these churches have superimposed additional traits, or have even so radically altered the underlying stratum as to have created a virtually new pattern. I feel that this is especially true toward the mountains, where the people have a penchant for emotional revivals and a prejudice against legal whiskey.

Little has been said regarding the Middle Country, that broad belt of pine covered ridges and fertile river basins lying between the fall line and the tidal marshlands. Geographically it is a part of the Low Country, but here, as in the Piedmont, there is sometimes a blended culture, more often a mosaic.

The earliest settlers on the Peedee River were Welsh Baptists, who were soon joined by English and Huguenot Episcopalians and the proudest of the Scotch-Irish. This explosive mixture, after a few threatening ebullitions, simmered down into a very satisfactory brew which has resulted in some excellent end-products.

Much of the same sort of blending occurred farther west along the Santee and Wateree, with the Welsh omitted from the formula. Between the Santee and the Savannah substitute German and Swiss Lutherans for Welsh Baptists and you have a third sub-type in which the Lutheran religion has largely disappeared, with Methodism emerging as the culturally dominant sect.

The Methodist circuit riders and the early Baptist evangelists did their work well. In every community, whatever the religion of the pioneers, these denominations have large and flourishing churches. Both have added, wherever they went, to the culture elements already present.

It cannot be overemphasized that we have been dealing in generalities. There is, of course, no such actuality as a Baptist town, a Methodist community, a Presbyterian or Episcopal city, county or section. Church culture, as I have been attempting to define it, often fails to achieve a

perfect blend even in the individual. I know plenty of Presbyterians who ought to be Baptists and several Baptists who would make excellent Episcopalians, but granting all this, the various churches have exercised a tremendous influence on the lives of South Carolinians.

Our fathers, whatever their particular shade of belief, took God rather seriously. Their noblest efforts were directed toward the act of worship. They built their churches of the finest materials at hand, and into their erection went all the skill they could summon. Many of these old temples are still standing; many others have long since been destroyed.

It is fitting that those which remain should be recorded in pictures for posterity. Hazel Crowson Sellers began this labor of love as a part of her cherished work with a woman's club. Having published a successful volume of sketches of the old churches of North Carolina, her adopted state, she voluntarily assumed the task, and the responsibility, of drawing those of her native state. How well she has succeeded may best be demonstrated by a perusal of this book. Into the work has gone sincere tenderness and a love of her task. I think she has caught the spirit which actuated the building of these fine old houses of God.

Choice has, of course, been a matter of individual taste. Some churches may have been omitted which another author might have felt better to include. But a limit had to be set somewhere. In general she has chosen the oldest, the most historic or the most beautiful, where beauty combines with age and importance.

An historical sketch accompanies each drawing. In some instances the information may appear meagre. No one who has not himself engaged in historic research knows how difficult it is to gather material of this kind. Mrs. Sellers has often been forced to depend upon obscure records and sometimes, alas, upon tradition, which as every historian is aware, has all the reliability of a first class fairy story. But in spite of great difficulties she has gathered an immense amount of information and has presented it in a style as charmingly direct as are the sketches themselves.

Such a book has long been needed, and the people of South Carolina or those whose roots reach back to South Carolina soil, and who love the Palmetto State and its history, whether church members or otherwise, owe Mrs. Sellers abundant thanks.

CHAPMAN J. MILLING.





Old  
South Carolina  
Churches







## St. David's Episcopal Church

—CHERAW

*My name, my country, what are they to thee?  
Whether high or low my pedigree,  
Perhaps I far surpassed all other men,  
Perhaps I fell below them all—What then?  
Sufficeth it, Stranger—thou seest a tomb—  
Thou knowst its use, it covers—no matter whom.*

—Epitaph found in St. David's cemetery.







## St. David's Episcopal Church

—CHERAW

St. David's Parish was established by Act, April 12, 1768, but the church, a white frame building set in the midst of a very beautiful old cemetery, was not finished until 1773.

During the Revolutionary War a part of Cornwallis's army, the 71st Scotch Regiment, known as the "Prince of Wales' Regiment", used the church as a hospital. While quartered here about fifty of the soldiers and officers died of smallpox, and they lie buried under a low marble dome at the back of the church. A grave nearby is said to be that of an English general.

During the Confederate War, the building was again used as a hospital, and blood stains are still to be seen upon the floor when the carpets are lifted. A large number of Confederate dead are buried in the cemetery, and in their midst stands the first monument ever erected in memory of the soldiers of the South, an impressive granite shaft.

Buried in this graveyard are veterans of seven wars.

Among the most noted graves are those of Bishop Alexander Gregg, historian and first Episcopal bishop of Texas, Captain Moses Rogers, commanding officer of the *Savannah*, first steamer to cross the Atlantic, and Dr. Cornelius Kollock, president of the American Medical Society. Here lies also the body of Mrs. H. E. Godfrey, who was for sixty-three years the organist of the church.

Cheraw now has a new church and the old building is used for a mission.

The Presbyterian Church of Cheraw  
—CHERAW

*The tissue of the life to be  
We weave with colors all our own,  
And in the fields of destiny  
We reap as we have sown.*

—Whittier







## The Presbyterian Church of Cheraw

—CHERAW

The Presbyterian Church of Cheraw stands as sound today as when built in 1832. Around the original small, white, frame building a brick veneering was placed about 1922, when an assembly room, class rooms for Sunday School, and a kitchen were added.

Organized in 1828 with sixteen members, under the leadership of the Reverend Urias Power who was stated supply for the congregation until 1834, the church is unusual in the fact that for a period of one hundred and eight years it had only five pastors. The membership has never been very large, but represents the strong elements of the community, and has always been known as one of the liberal, constant contributors to the Lord.

There have been dark days for this church, as at the close of the Confederate War, but out of each trial it has come forth stronger as an influence for good.



## Kingston Presbyterian Church

—CONWAY

### *Dedication*

*We dedicate a church today—  
Lord Christ, I pray  
Within the sound of its great bell  
There is no mother who must hold  
Her baby close against the cold.  
So only have we served Thee well:  
The wind blows sharp,  
The snow lies deep.  
If we shall keep Thy hungry ones, and sore distressed  
From pain and hardship, then may we  
Know we have builded unto Thee,  
And that each spire and arch is blest.  
Lord Christ, grant we may consecrate  
To Thee, this church.*

—Verse found on sampler in  
vestibule of Church







## Kingston Presbyterian Church

—CONWAY

In the town of Conway we find beautiful little Kingston Presbyterian Church. A white frame structure, its shingled steeple rises above a portico supported by four small columns. It was built in 1858 on land given by Mrs. Jane Norman. The erection of the edifice was commenced on the site of the village burial ground, which some of the oldest inhabitants of the district mark as the site of a Presbyterian church before the Revolutionary War. This was changed to the present location due to objections made to the first.

On November 27th, 1858, the church was visited by the Reverend T. R. English, and on the next day the Ordinance of Baptism and the Sacrament of the Lord's Supper were for the first time observed. On this occasion, also, the building was dedicated to the worship of the Most High God.

This section of South Carolina had for a long time been unknown to Presbyterian influence, and it was in the face of much opposition that the congregation was organized and a building erected. From that time forward the church has had a slow but steady growth.

Church of Prince George's, Winyah  
—GEORGETOWN

*Therefore let us keep God in our hearts and quiet in our minds, for though in the flesh we may never stand upon our edifice, we are building that which shall never be pulled down.*

—Bolton Hall







## Church of Prince George's, Winyah —GEORGETOWN

In historic Georgetown, which lies at the head of Winyah Bay, we find the beautiful Church of Prince George's, Winyah, one of the oldest Episcopal churches in the state.

Georgetown was laid out in 1729, and was named for the Prince of Wales, who later became King George II of England. The Church of Prince George's, Winyah, a red brick building, half covered with ivy, surrounded by an old brick wall, stands on the corner of Highmarket and Broad Streets. It belongs to a parish founded in 1721, and the building antedates 1753.

The inside of the church is in perfect taste, and at this time (1941) is being repaired. Tradition tells us that the British stabled their horses in this building during the Revolutionary War.

The spacious burial ground, which surrounds the church, is one of great interest. It contains graves of some of South Carolina's most noted men.

St. James's Episcopal Church, Santee  
—NEAR McCLELLANVILLE

*Suns' rise and shadows fall,  
Love reigns eternal over all.*

—Inscription in garden of  
Belvidere Plantation







## St. James's Episcopal Church, Santee —NEAR McCLELLANVILLE

A few miles from McClellanville on a lonely dirt road, we find one of South Carolina's most interesting old houses of worship, St. James's Episcopal Church. It is known to the people in the neighborhood as "the Old Brick Church".

Erected in 1768 of red brick, it is the fourth oldest church in St. James's Parish. The first in the parish, built by the Huguenots, was on the banks of the Santee twenty-five miles above at Jamestown. We do not know its date, but John Lawson, going there in 1700, mentions the church and its congregation. The second church was built lower down the river on Echaw Creek, of wood, under an Act passed June 12, 1714, while the third was built of brick on the same spot in 1748.

The communion plate belonging to Echaw Church consists of a chalice and two plates. On the chalice is engraved, "The Gift of Ralph Jerman 1750". On one of the plates is the Latin inscription, *Pro Sancta Jacobi. Jacob Nicola Schwartzkoff; 11th Feb. 1756*; and on the other, *Pro Sancta Jacobi, Santee; The Gift of George Simmonet, July 13th, Anno Domini 1764*.

Mrs. Rebecca Motte presented the parish a large folio Bible and two prayer books in 1773, which were stolen and carried to England by British troops. Some years later they were returned and are still in possession of the church.

The *Register of Births, Deaths, and Marriages* goes back to 1758. The first book of *Meetings of the Vestry* was lost in one of the wars, but the book of the church now has dates from 1806.

Many prominent men and women of our nation worshiped God in this old building, which stood for more than a century and a half.

Church of Prince Frederick's Winyah  
—NEAR THE GREAT PEEDEE

*Ay, call it Holy Ground,  
The soil where first they trod;  
They have left unstained what there they found—  
Freedom to worship God.*

—Hemans







## Church of Prince Frederick's Winyah

—NEAR THE GREAT PEEDEE

When the Church of Prince George's, Winyah, which was established in 1721, was subdivided in 1734, Prince Frederick's Chapel was put within the limits of Prince Frederick's Parish.

When the first church was erected is not known, but the building was framed with a small four-columned portico. It is said to have stood on a high bluff overlooking Black River, about twenty miles southwest of the present structure. A graveyard, which covers at least two acres, located at this site, is overgrown with tangled vines and wild flowers. The tombstones date back a century or more.

The present building is less than a hundred years old, but has all the earmarks of antiquity. It is built of brick covered with a plaster that has crumbled and turned a reddish-pink in color, with a fanlighted entrance, wheel window, and pinnacled belfry in the front tower. It stands by the side of a lonely road where huge oaks covered with grey moss convey an indescribable feeling of sadness to the passerby.

Christ Episcopal Church  
—NEAR MOUNT PLEASANT

*Like some deep, impetuous river from the fountains everlasting,  
Down the serpentine soft valley of the vistas of all Time,  
Over cataracts of adamant uplifted into mountains,  
Soared his soul to God in thunder on the wings of thought sublime.*

—Thomas Holley Chivers







## Christ Episcopal Church

—NEAR MOUNT PLEASANT

About six miles from Mount Pleasant on the Georgetown highway stands Christ Church, a little square brick and stucco structure with a low tower placed in the center of the building. The Parish of Christ Church was established in 1706 and the foundation of the original building was started the following year, 1707. Accidentally destroyed by fire February 13, 1724-5, it was soon rebuilt. It was again burned, by the British, in 1782. The walls remained standing and the congregation incorporated March 27, 1787.

The present church was built about 1800, so there are many graves antedating the church building.

During the Confederate War the building was badly damaged except for its walls. It was rebuilt and was consecrated for the first time by Bishop W. B. W. Howe on Sunday, December 27, 1874. In the summer of 1924 a descendant of the first warden of the church, with the grateful consent of the vestry, had, under his direction, the church placed in first-class condition, and a lasting metal fence was erected around its hallowed burying ground. A fund was also created for its perpetual care.

The tombstone of Colonel Charles Pinckney has been recently placed in this cemetery, having been removed from an obscure spot on Snee Farm.

In 1763 Jacob Motte presented to Christ Church the communion plate, a chalice and a paten, which are still used.

St. Philip's Episcopal Church

—CHARLESTON

*Love thou thy land with love far brought  
From out the storied past and used  
Within the present, but transfused  
Through future time by power of thought.*

—Taken from special services  
held at St. Philip's



Sellers





## St. Philip's Episcopal Church

—CHARLESTON

The first Episcopal Church in South Carolina was built about 1681-2 at the southeast corner of Broad and Meeting Streets, where St. Michael's now stands. In a deed of sale, June 11, 1697, Joseph Blake held it in trust for the use of St. Philip's Church, therefore, St. Philip's is the oldest Protestant Episcopal congregation south of Virginia. The first St. Philip's was erected of wood, and was torn down in 1727. March 1, 1710-11 an Act was passed for erecting a new brick building. This, however, was not completed until 1733. Facing the west, it was topped by a steeple eighty feet high and was known far and wide for its great beauty. On February 15, 1835, it was burned.

The third St. Philip's, a late Georgian edifice planned by Joseph Hyde, was used for service May 3, 1838. The steeple, designed by Edward Brickell White, formerly held a mariner's light and was a target during Federal bombardments. Its chimes, cast into Confederate cannon, have never been replaced.

On the tombstones in St. Philip's graveyard we find many distinguished names: Edward Rutledge, signer of the Declaration of Independence; John C. Calhoun, perhaps South Carolina's greatest statesman; William Rhett, famous for his capture of the pirates; Landgrave Robert Daniell, deputy governor and famous Indian fighter.

Although this fine old church has been injured by war, cyclone, earthquake and tornado, it still stands the "Westminster of the South", and is known as one of the most beautiful in America.

St. Michael's Episcopal Church  
—CHARLESTON

*Unawed by Opinion,  
Unseduced by Flattery:  
Undismayed by Disaster,  
He confronted Life with antique Courage:  
And Death with Christian Hope:  
In the great Civil War  
He withstood his People for his Country:  
But his People did homage to the Man  
Who held his Conscience higher than their Praise:  
And his Country  
Heaped her Honours upon the Grave of the Patriot,  
To whom, living,  
His own righteous Self-Respect sufficed  
Alike for Motive and Reward.*

—A part of epitaph of James Louis Petigru  
Found in St. Michael's cemetery







## St. Michael's Episcopal Church

—CHARLESTON

The bells of St. Michael's have crossed the Atlantic Ocean five times. They came from England in 1764 and were stolen when the British evacuated Charles Town in 1782. They were returned, however, after the Revolutionary War. During the Confederate War the bells were taken to Columbia for safe keeping, and shared the destruction of that city. The fragments were gathered up and sent to England to the same foundry where they had originally been cast. The old molds had been preserved, and the bells, after five times crossing the Atlantic, still sound the hours and ring out familiar hymns on Sundays and special days.

The clock in the steeple, with four dials, began the keeping of Charles Town time in 1764.

St. Michael's is the first offspring of Charleston's mother church, St. Philip's, and occupies the site on which the original St. Philip's was built in 1681-2. The building is of brick and was designed by a Mr. Gibson, a successor of Sir Christopher Wren. It embodies many of the features of St. Martin's-in-the-Fields, London.

Pews in this church were reserved for both George Washington and Lafayette upon their visits to Charleston.

An exceptionally fine wrought iron gate leads from Broad Street into the graveyard, where we find the graves of many renowned South Carolinians, including James Louis Petigru, eminent lawyer, and Robert Y. Hayne, noted statesman.

The Scotch Presbyterian Church  
—CHARLESTON

*They never sought in vain that sought the Lord aright.*

—Burns







## The Scotch Presbyterian Church

—CHARLESTON

The congregation of the Scotch Presbyterian Church, at 53 Meeting Street, Charleston, dates from 1731. It was organized by Scottish families who withdrew from the original Congregational body and built upon this site. The Reverend Hugh Stewart, a native Scot, was its first pastor. The building was erected in 1814, the land titles stipulating that the property should be used only for a Presbyterian church retaining the Church of Scotland form of government. The structure was badly damaged by the earthquake of August, 1886, but was fully restored. It is a massive stuccoed building with twin towers rising above a columned portico, and has one of the finest auditoriums in the country.

Queen Victoria's daughter, the Princess Louise, with her husband, the Duke of Argyle, were in Charleston in 1883, and visited the Scotch Church to inspect a memorial tablet to their cousin, Lady Anne Murray.

President James Monroe attended services in this church, hearing a sermon by the Reverend Mr. Reid, the pastor.

The church celebrated its bicentennial in March, 1931.

There is an adjoining cemetery in which some of Charleston's most illustrious Presbyterians are buried.

## The French Protestant (Huguenot) Church —CHARLESTON

*Their Church was in Charles Town and thither every Lord's Day, gathering from their plantations upon the banks of the Cooper, and taking advantage of the ebb and flow of the tide, they might all regularly be seen, the parents with their children, whom no bigot could now wrest from them, making their way in light skiffs through scenes so tranquil, that silence was broken only by the rippling of oars and the hum of the flourishing village at the confluence of the rivers.*

—Bancroft







## The French Protestant (Huguenot) Church

—CHARLESTON

This church is proud of the distinction of being the only French Protestant or Huguenot church in America which adheres to the exact form of the Huguenot worship and uses the original liturgy. It dates back to 1681, the first recognized pastor being the Reverend Elias Prioleau, who came to America with the great Huguenot immigration about 1687.

The edifice is of pure Gothic beauty, and its walls are adorned with mural tablets, commemorating the names and memories of the first Huguenot emigrants to America.

Originally, the services were conducted in the French language. The members may boast of the fact that this church has occupied the same site for more years than that of any other Charleston congregation.

This is one of America's most beautiful and unusual churches, and its members have a right to be proud of it.

St. Mary's Roman Catholic Church

—CHARLESTON

*In spirit land another fane I'd raise,  
A temple built with higher, holier art;  
For every pinnacle and storied arch  
I'd register some victory of the heart,—  
A spirit-offering, beautiful, sublime,  
And fraught with art which richer grows with time.*

—Sister Mary Borromeo Brown







## St. Mary's Roman Catholic Church

—CHARLESTON

About 1786 a vessel bound for South America, having an Italian priest aboard, put into Charleston. This priest gathered a congregation of some twelve persons and held mass. This service is regarded as the introduction of the Catholic religion to the states of North Carolina, South Carolina, and Georgia. The history of St. Mary's is the history of the Roman Catholic religion in the Southeast, excluding the Florida possessions of the Spanish. Prior to the Revolutionary War there were few Roman Catholics in Charleston, and these had no ministry.

St. Mary's Church was organized in 1794, and in 1798 bought a frame building from a Protestant congregation. In 1836 this building was burned, and on the same site the present structure was erected, being completed in 1838. It is a very fine brick edifice, with memorial stained glass windows. Exquisite murals representing the stations of the cross are an outstanding feature of the interior.

The family of Count de Grasse sleep in the interesting graveyard of which Bishop John M. England, who came to Charleston in 1820, wrote: "The cemetery of this church which is now in the center of the city affords in the inscriptions of its monuments the evidence of the catholicity of those whose ashes it contains. You may find the American and the European side by side."

The congregations of the Catholic churches composing the dioceses of North Carolina, South Carolina, and Georgia think of this organization as their "Mother Church".

# The Unitarian Church

—CHARLESTON

*Life of ages, richly poured,  
Love of God, unspent and free,  
Flow still in the prophet's word,  
And the people's liberty.*

—Samuel Johnson, 1864







## The Unitarian Church

—CHARLESTON

The Unitarian Church, 6 Archdale Street, is much praised for its architecture. It was erected in 1772-76, dedicated October 25, 1787, and partly reconstructed in 1852 from plans of Francis D. Lee, who gave it a Gothic cast. This building was rededicated in 1854.

The congregation was originally a part of the Independent Congregational Church or "Circular Church" on Meeting Street, until 1817, from which date it became a separate organization under Unitarian doctrine. Just before the American Revolution, the Circular Church found it necessary to use an additional building. Thus another church with another pastor was established in Archdale Street. One of the ministers was a Unitarian, and later by agreement, the part of the congregation following his teachings took over the Archdale Street Church.

While the British occupied Charles Town during the Revolutionary War they stabled their horses in this building.

A marble shaft and a Harvard room in the tower memorialize the Reverend Samuel Gilman, D. D., pastor of this congregation 1819-1859 and author of the famous college song, "Fair Harvard".

St. John's Lutheran Church

—CHARLESTON

*Blessed are the dead which die in the Lord, that they  
may rest from their labours; and their works do follow them.*

—Rev. 14:13







## St. John's Lutheran Church

—CHARLESTON

In his *Sketch of St. John's*, the Reverend E. T. Horn says: "In March, 1734, while the ship containing the exiled Salzburgers lay off the harbor of Charleston, Governor Oglethorpe brought their Commissary, the Baron von Reck, and their pastor, the Reverend John Martin Bolzius, with him to the city. Here they found a few Germans, firm in their attachment to the Lutheran faith, and hungering and thirsting for the Holy Supper. In May, therefore, Bolzius was glad to accompany von Reck as far as Charleston that he might minister to this little company, and on Sunday, May 26th, 1734, at five o'clock in the morning, most probably in the inn where Bolzius was stopping, he administered the Holy Communion to those whom on the day before he had examined and absolved according to the usages of the Lutheran Church."

The congregation of St. John's was organized in 1757, with the Reverend John George Fredichs as pastor. On June 24, 1764 the first building was dedicated.

The second, and present, structure was dedicated in 1818. Dr. John Bachman, friend and associate of J. J. Audubon, the celebrated naturalist, was pastor of the church at that time, and is buried beneath the pulpit.

The fine wrought iron gates, forming a screen between the columns of the portico are among the city's masterpieces.

The congregation was influential in the organization of Newberry College and the Lutheran Theological Seminary in South Carolina.

Prominent persons of German descent are buried in the graveyard.

Bethel Methodist Church

—CHARLESTON

*Love Divine, all love excelling,  
Joy of Heaven, to earth come down;  
Fix in us thy humble dwelling,  
All thy faithful mercies crown.*

—Charles Wesley, 1747







## Bethel Methodist Church

—CHARLESTON

John and Charles Wesley, the founders of Methodism, visited Charles Town frequently during 1735-6. George Whitefield, another famous English Methodist, conducted meetings in South Carolina between 1738 and 1770.

The oldest Methodist congregation in Charleston is that of the Trinity Church, but the building is of recent date. The first church was erected in 1787, and within it the first Methodist Conference in South Carolina was held the same year.

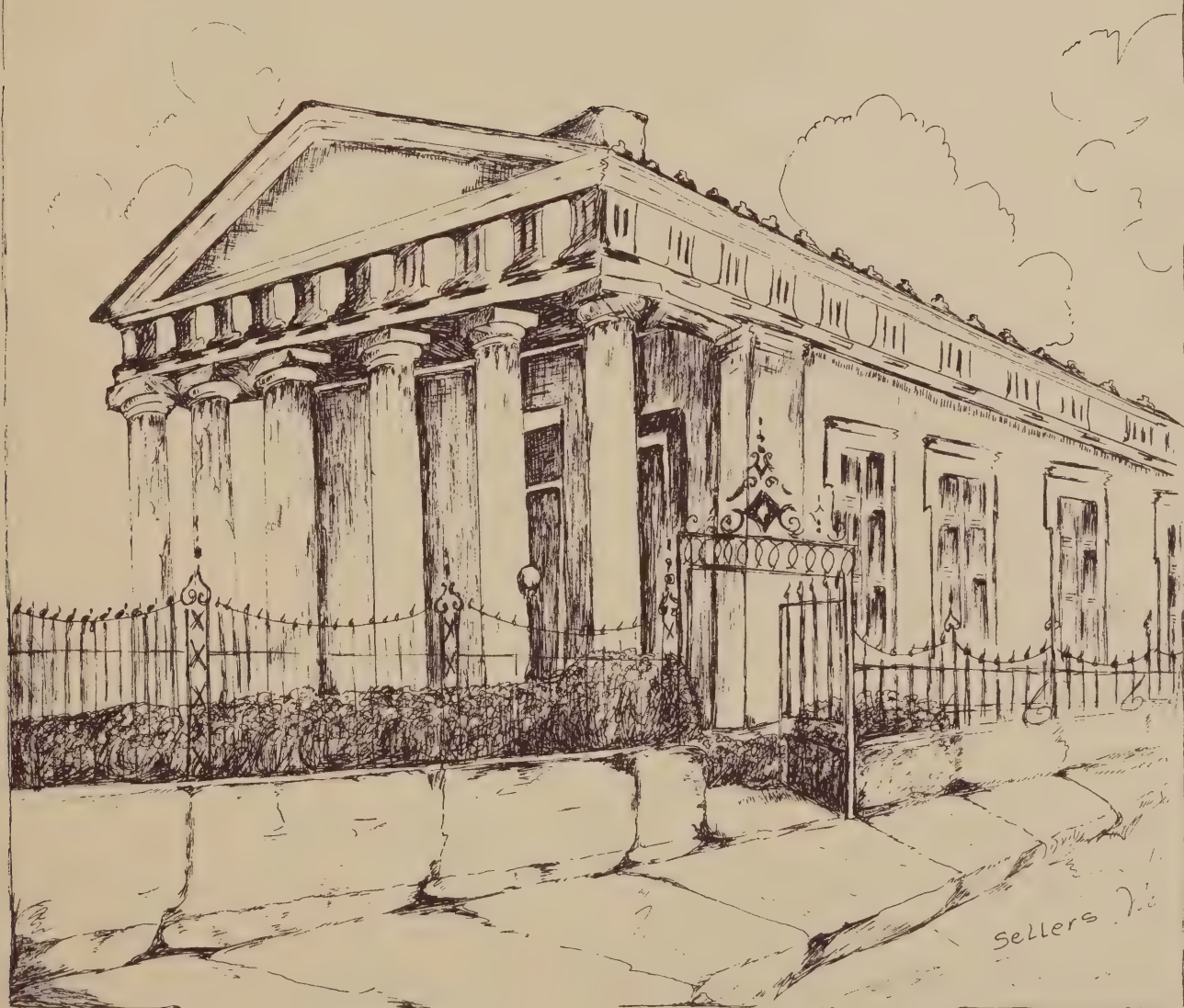
Bethel Methodist Church organization dates to 1850, but the building was dedicated in 1853. It stands on the site where Wesley once preached and the pulpit from which he preached is still in use. The first Bethel Church, known as "Old Bethel", was moved from the site and is now used by a Negro congregation.

Temple K. K. Beth Elohim

—CHARLESTON

*And I will set my tabernacle among you : and my soul shall not abhor you. And I will walk among you and will be your God, and ye shall be my people.*

—Leviticus 26 : 11-12







## Temple K. K. Beth Elohim

—CHARLESTON

Charleston has had a Jewish congregation since 1750. There was a parochial school for the children, and a cemetery was soon acquired. In 1784 the congregation founded the Hebrew Benevolent Society. By the beginning of the nineteenth century the congregation had become the "largest, the most cultured, and the wealthiest Jewish community in America."

When the wooden structure of 1750 proved inadequate, the home of Jacob Tobias housed the congregation for seven years. A handsome new building was erected in 1794. It was here that in 1824 Isaac Harby and others organized themselves into the "Reformed Society of Israelites", thereby designating Charleston as the "Cradle of Reformed Judaism."

In 1838 the synagogue was destroyed by fire, but a new building (the present one) was erected and was dedicated on March 21, 1841, and has been a house of worship for the congregation since that date.

The present tabernacle was designed by David Lopez, and is a fine example of the Athenian style in architecture. It was among the first synagogues to install an organ.

The history of K. K. Beth Elohim Synagogue includes the names of men and women who have contributed much to the patriotic, industrial, and cultural life of the city and nation. At least thirty-four soldiers of the Revolution were furnished by this congregation, including Captain Abram Sexius, Lieutenants David Nunez Cardozo, Abram Alexander, and several other officers.

# The First Baptist Church

—CHARLESTON

*Only by faith can you run that race which is set before you, as before  
those of old.*

—M. Hopkins



Sellers



## The First Baptist Church

—CHARLESTON

The first organization of its kind in the South was that of this venerable Baptist church in Charleston, which dates from about 1683. The Reverend William Screven was the first leader of this congregation, which was organized when Charles Town on Oyster Point was about three years old.

Some of these Baptists came from New England, and others from England. Old records show that for several years the Baptists worshiped in the home of Mrs. William Chapman. Lady Blake, and her mother, Lady Axtell, were both Baptists and members of this congregation.

The first meeting house was a wooden structure erected on the site given by William Elliott in 1699.

The present church is a stately little building with trim Doric portico, and was on the site before 1826. Of it Mills says that it showed "the best specimen of correct taste in architecture of the modern buildings in the city."



St. Andrew's Episcopal Church

—ST. ANDREW'S PARISH

*Whosoever thou art that enterest this Church, leave it not without one  
Prayer to God for thyself, for those who minister, and for those who  
worship here.*

—Words found on an old plaque on  
the organ of this Church.





## St. Andrew's Episcopal Church

—ST. ANDREW'S PARISH

About eight miles from Charleston on the Ashley River Road, leading to the famous Magnolia Gardens, stands one of our most historic churches, that of St. Andrew's Parish.

The parish was established in 1706 and a simple brick building erected. As this became too small for the growing congregation, it was enlarged in 1723, taking the form of a cross. It was neatly finished and commodiously pewed. At the west end was a gallery, originally intended for those who had no pews, but afterwards appropriated to the Negro slaves. The church was destroyed by fire, March 10, 1763, but was rebuilt in 1764, and is one of the few rural churches that has survived the Revolutionary and Confederate wars. When entering this old church today, standing on the floor of the first building, one sees an old pulpit and pews which date back to 1764. The original walls are still preserved.

Services are held here once a month.

Many persons prominent in history have worshiped in this church. The grave of Thomas Nairne, the Indian commissioner killed by the Yamasee at Pocotaligo, is among the oldest in the churchyard. Another victim of Indian vengeance buried here is Henry Quintine.

St. James's Episcopal Church. Goose Creek  
—BERKELEY COUNTY

*Thou, whose unmeasured temple stands,  
Built over earth and sea,  
Accept the walls that human hands  
Have raised, O God, to Thee.*

—The Church of God







## St. James's Episcopal Church, Goose Creek —BERKELEY COUNTY

The Goose Creek neighborhood was settled by English, Barbadian, and Huguenot colonists soon after the founding of South Carolina in 1670. A church which served them stood on or near this spot before 1700. In it the Reverend Samuel Thomas, first of a long line of missionaries sent to the province by the society for the propagation of the Gospel, ministered after 1702.

By the Act establishing the Church of England this parish was formed in 1706, and the first church built about 1707. Under its first rector, the Reverend Dr. Francis Le Jau, the present building was erected about 1713.

Tradition is that this is the only church in the Low Country, outside of Charleston, that was not profaned by the British, a consideration attributed to the presence of the royal arms over the chancel. These arms were destroyed, says the Reverend Robert Wilson, "by the earthquake of 1886, and their exact restoration seemed impossible. But a few years before a lady, now deceased, the daughter of one of South Carolina's greatest scientists, whom the world delights to honor (the late Prof. John McCrady), had painted a copy in oils for the use of a New England historical society. This was obtained and from it the restoration was made as it now stands."

In addition to the royal arms, another interesting and unusual adornment of the church is the hatchment of Ralph Izard, said by some to be the only hatchment in America, by others to be one of only two in America, this being a custom seldom practiced outside of England.

After the Revolution the population of the parish fell off and the last regular rector to officiate was in 1808. The building was allowed to decay until 1844 when it was extensively repaired and afterwards dedicated.

During the Confederate War the records and the communion plate were lost. In the disorder of Reconstruction the church fell into the hands of the Negroes and was not recovered and reopened for worship until 1876. Since that time at least one regular service is held each year on the afternoon of the Sunday next after Easter.

The earthquake of 1886 caused a great deal of damage to the building. In 1931 the vestry undertook a number of much needed restorations. The exterior has been painted to follow a sketch made of the structure in 1803 by Charles Fraser, the celebrated painter of miniatures. At the same time the wall with its gate was placed around the graveyard through the generosity of the South Carolina Society Colonial Dames of America.



The Parish Church of St. John's, Berkeley  
BERKELEY COUNTY

*Just as of old! The world rolls on and on;  
The day dies into night—night into dawn  
Dawn into dusk—through centuries untold—  
Just as of old.*

—James Whitcomb Riley







## The Parish Church of St. John's, Berkeley BERKELEY COUNTY

The ruins of the Parish Church of St. John's, Berkeley, better known as Biggin Church, in Berkeley County, stand as a monument to those who built their first houses of worship in this country under adverse conditions. One of the oldest organizations in South Carolina, the parish was founded by Act of Assembly in 1706 and a church was begun in 1710.

It has seen the ravages of fire three times in its history. Burned by forest fire in 1755, it was restored and again burned in 1781 by Colonel Coats of the British Army. Restored a second time, it was burned by forest fires about 1886.

This building is said to have been a famous rendezvous for Marion's men during the Revolutionary War.

The communion service, with its gilded silver chalice brought by Huguenots from La Rochelle, buried during the Confederate War at Comingtee Plantation has never been found.

General William Moultrie and Henry Laurens were among the vestrymen of the parish, and Sir John Colleton, III, great grandson of the Lord Proprietor, lies buried in a marble vault covered with tangled vines, in the churchyard.

## Strawberry Chapel

—CHILDSBURY

*Visions of the days departed, shadowy phantoms filled my brain!  
They who live in history only seemed to walk the earth again!*

—Longfellow







## Strawberry Chapel

—CHILDSBURY

We find in Dalcho's *History of the Protestant Episcopal Church in South Carolina* that, "An Act was passed December 9, 1725, 'for founding and establishing a Parochial Chapel of Ease at Childsbury, to the Parish Church in St. John's Parish'."

Strawberry Chapel stands in one of the most typical spots of the Carolina Low Country. The huge live oaks surrounding the low stone building hang with Spanish moss. The stillness of the lowlands can be felt. Only the sounds from the birds and insects can be heard. This little chapel was built as a "chapel of ease" for Biggin Church, for the convenience of people living at a distance from the parish church. It had parochial rights of baptizing and burying, but had neither rectory nor endowment. All high festivals were held in the parish church.

The interior is unchanged and has the conventional simplicity of the times.

Hundreds of people gather here each spring for a memorial service.

## Pompion Hill Chapel

—POMPION

*Ashes are the bones of these—the mighty!  
Deep they lie within earth's gloomy breast;  
Hardly the half-sunken funeral tablets  
Now point out the places where they rest!  
Many to the winds were long since scattered,  
Like their tombs, their memories sunk and shattered!  
O'er the brilliant deeds of ages gone,  
Sweep the cloud-folds of oblivion!*

—Longfellow







## Pompion Hill Chapel

—POMPION

The original Episcopal chapel at Pompion Hill is said to have been the first church building erected outside of Charleston. It was built in 1703 by private subscription of the parishoners and the liberal assistance of Sir Nathaniel Johnson.

In 1747 this church became a "Parochial Chapel of Ease for the Parish of St. Thomas."

The present building, which was erected in 1767, is a small slate-roofed brick building, simple but lovely with its fan shaped windows and doors. The brick and tile floor is laid in a herring-bone pattern.

Pompion Hill Chapel is no longer used, but it is in excellent condition.

St. Thomas and St. Dennis's Episcopal Church  
—OLD CHARLESTON DISTRICT

*So, as I enter here from day to day,  
And leave my burden at this minster gate,  
Kneeling in prayer, and not ashamed to pray,  
The tumult of the time disconsolate  
To inarticulate murmurs dies away,  
While the eternal ages watch and wait.*

—Longfellow







## St. Thomas and St. Dennis's Episcopal Church —OLD CHARLESTON DISTRICT

The parishes of St. Thomas's and St. Dennis's were at first distinct. St. Dennis's was settled by French Protestants soon after the revocation of the Edict of Nantz in 1685. This French settlement fell into the limits of St. Thomas's, but as few of the inhabitants understood English sufficiently to attend services, it was erected into a distinct parish and called St. Dennis's. They had a small church of their own, and it was well attended. For some time they had a French clergyman.

St. Thomas's Parish was laid off, with several others in 1706. The parish church was built of brick, on a neck of land on the northwest side of Wando River. It was begun in 1707 and finished in 1708.

In 1747 the part of an Act passed in 1708 which appointed St. Dennis's as a chapel of ease to St. Thomas's was repealed. The Reverend Mr. Garden informed the Society in 1755 that most of the French refugees, who had inhabited the parish, were dead and their descendants, understanding the English language, had united themselves with the Church of England.

The building was burned in a woods fire in 1815. It was rebuilt but remained unfurnished as late as 1820. The present structure of brick faced with stucco is small with a fanlighted entrance and windows with semicircular heads.

Edisto Island Presbyterian Church  
—EDISTO ISLAND

*God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.*

—William Cowper







## Edisto Island Presbyterian Church

—EDISTO ISLAND

Edisto Island Presbyterian Church stands by the highway in a grove of great oak trees overhung with moss. It is a beautiful post-colonial building, erected in 1831, and has one of the most interesting histories of all our South Carolina churches.

This is said to be the oldest uninterrupted Presbyterian organization in South Carolina. So far as is known, it was organized by Scotch Presbyterians between 1690 and 1710. Its records were destroyed in the Revolutionary War.

The communion table has been used by the church since its beginning. Around 1800 tokens were discarded, though they were distributed among the Negroes as late as 1860. However, the time honored custom of sitting around the table has always been adhered to.

In 1705, Henry Bowers obtained a grant of three hundred acres of land from the Lords Proprietors. In 1717, he conveyed the same to certain persons in trust, for the benefit of a Presbyterian minister of Edisto Island. Later, the church received a donation of Negro slaves to be employed on the church lands.

By order of the Confederate Government, in 1861, Edisto Island was abandoned by the whites, who followed by some of their slaves, refugeed in other parts of the state. After the war was over and these people returned to their homes, they found the island in possession of the Negroes, who had not only taken possession of their houses, but headed by Negro preachers, had appropriated the Presbyterian church for their own use. They were not ejected until help came from the Federal Government.

## Sheldon Episcopal Church

—BEAUFORT COUNTY

*Grim ruins of a church that stood,  
The pride of people gone to rest  
Beneath the shade of oaken wood,  
On hallowed ground that's more than blest;*

*A few tall columns there are left  
That proudly point to God on high,  
Of past magnificence bereft,  
Yet still they tower to the sky;*

*A piece of wall with guilded sign;  
A graveyard overhung with moss,  
Where native flowers intertwine  
In sanctuary of the Cross.*

—Margaret Crawford Risher







## Sheldon Episcopal Church

—BEAUFORT COUNTY

The ruins of Prince William's Parish Church, later known as Sheldon, stand today as a monument to the past. There is a sadness in the atmosphere which surrounds these brick columns and walls, and the ancient graveyard.

The parish was first founded in 1745, and the consecration service of the church was celebrated in 1757.

The land was given by the widow of the second Landgrave Edmund Bellinger. The name Sheldon was taken from the estate of Lieutenant Governor William Bull, an adjoining plantation, which had in its turn acquired its name from the ancestral seat of the Bull family, Sheldon Hall, in Warwickshire, England.

Evans Palmer, Esquire, in 1753, presented two silver communion cups to the church, and a complete set of communion silver was presented by Lieutenant Governor Bull in 1756, all of which may be seen in use in the chapel at McPhersonville today.

This old church, together with its early records, was destroyed during the Revolutionary War. Rebuilt in 1824-26, it was burned by Sherman's troops in January, 1865.

According to the early records of the church, many of the most prominent families of the community worshiped here.

These magnificent ruins exhibit today to a greater extent than any others the grandeur of our early churches. Sheldon was mentioned by Robert Mills as being the handsomest rural church in the state.

Stony Creek Presbyterian Church

—McPHERSONVILLE

*God of our fathers, known of old,  
Lord of our far-flung battle line,  
Beneath whose awful hand we hold  
Dominion over palm and pine:  
Lord God of hosts, be with us yet,  
Lest we forget, lest we forget.*

—Rudyard Kipling, 1897



5611





## Stony Creek Presbyterian Church

—McPHERSONVILLE

Stony Creek Presbyterian Church was founded in 1743 as The Independent Church of Indian Land, near Pocotaligo. The first minister was the Reverend William Hutson, who continued as pastor until 1756, when he removed to the Circular Church of Charleston.

The original building was destroyed by Union soldiers in 1865, but the summer chapel, built in 1832, was spared as it was being used as a hospital for the wounded. It is this chapel that stands today, among its tall pines, the only ante-bellum building of McPhersonville.

The Stony Creek Presbyterians have never rebuilt on their original site, but the congregation meets for one service each month in the church at McPhersonville, the site of the old church near Pocotaligo now being used as a cemetery. The two silver communion cups used today were presented by Evans Palmer, Esquire, in 1753, while the "fair white linen" dates from 1847.

It is interesting to note that there is a record on the books of the church of the marriage at Roswell, Georgia, of President Theodore Roosevelt's parents, Theodore Roosevelt and Martha Bulloch, grandparents of Mrs. Franklin D. Roosevelt, the ceremony being performed by the Reverend James B. Dunwody, a cousin of the bride and pastor of Stony Creek. Another interesting member was the daughter of the Reverend Edward Axson, who served the church through the early years of the Confederate War. In after years she became the first wife of President Woodrow Wilson.

St. Helena's Episcopal Church

—BEAUFORT

*Time, like an ever rolling stream,  
Bears all its sons away;  
They fly forgotten, as a dream  
Dies at the opening day.*

—Isaac Watts, 1719







## St. Helena's Episcopal Church

—BEAUFORT

An interesting example of early Colonial architecture is St. Helena's Episcopal Church, in Beaufort. With the exception of the steeple, which is one hundred and eighteen feet high, it is constructed of brick, finished in smooth cement stucco, and has fine exterior proportions. The original steeple was destroyed by a storm before the Confederate War, and the present one erected within the past few years. This picturesque building is enclosed by a high brick wall, and is closely shaded by large moss covered trees.

St. Helena's has the unusual record of having been in continuous religious activities for about two hundred and twenty-five years. The parish was established in 1712 and the building finished in 1724. Twice since, it has been enlarged.

The silver communion plate, given by Captain John Bull in memory of his wife, who was carried off by the Yamasee Indians in the uprising of 1715, is still in possession of the church.

In 1861, the furniture, including the organ, was removed and the building used as a hospital for Union Soldiers. It is said that the tombstones were used as operating tables.

From this congregation have gone out forty-one ministers, five of whom became bishops. Among the many interesting old tombs in the churchyard, which covers an entire city square, is that of Colonel John (Tuscarora Jack) Barnwell, an Irishman who came to Carolina in 1701 and won his sobriquet by his distinguished leadership in quelling uprisings of the Tuscarora Indians. In addition to being a distinguished Indian fighter, he was chosen as a diplomatic representative to present the cause of the colonists in England when South Carolina revolted in 1719 against the Lords Proprietors.

# The Baptist Church

—BEAUFORT

*The Lord watch between me and thee,  
When we are absent one from another.*

Genesis 31:49







## The Baptist Church

—BEAUFORT

The Beaufort Baptist Church is a pleasing example of Classic Revival architecture. The exterior, finished in white stucco, is beautifully proportioned, and the wooden steeple is unusual. The interior is richly decorated with finely modeled ornamental plaster.

The church was organized about 1780, and the present building was erected in 1844. In 1857 the slave membership was 3,317, while white members numbered only 182.

During the Confederate War this building was used as a hospital.

In 1811 the congregation split and the withdrawing members built Tabernacle Church on St. Helena's Island. A reunion was shortly afterward effected and the Tabernacle Church was used for evening services, later being sold to a congregation of Negro Baptists.

In the churchyard are graves of early members of the congregation, among them being that of Julia Baker, poetess and author of "Mizpah".

The Black Swamp Methodist Church  
—HAMPTON COUNTY

*Let not ambition mock their useful toil,  
Their homely joys, and destiny obscure.*

—Thomas Gray







## The Black Swamp Methodist Church

—HAMPTON COUNTY

Two miles south of Garnett, in Hampton County, we find one of the oldest Methodist church buildings in South Carolina. It is a very simple white frame building, without steeple, columns, or stained glass windows. It is surrounded by large moss covered trees and shrubs.

The well kept adjoining graveyard is fragrant with gardenias.

This sturdy little church building has been in constant use since its erection about 1790.

St. Paul's Episcopal Church  
—SUMMERVILLE.

*If after Kirk you bide a wee,  
There's some mad like to speak to ye.*

*If after Kirk you rise and flee,  
We'll all seem cold and stiff to ye.*

*The one that's in the seat with ye  
Is stranger here than you, maybe.*

*All here have got their fears and cares,  
Add you your soul unto their prayers.  
Be you our angel unawares.*

—Verse found hanging on  
front column of Church







## St. Paul's Episcopal Church

—SUMMERVILLE

There is a feeling of the old and the new when one enters the little Episcopal church in Summerville. In the spring the surrounding cemetery is a mass of blooming fragrant flowers. One cannot help but feel that here is peace for those who sleep within, and comfort for those who mourn.

The history of St. Paul's Episcopal Church dates back to 1828 when the Reverend Philip Gadsden, rector of St. Paul's Church, Stono, took charge. Service was held every Sunday during the summer at the old village hall, and sometimes at the residence of Mr. John C. Schulz, until August 1, 1830, when the new building was finished.

The first church was a wooden edifice called the Stono Church because it was a chapel of ease to St. Paul's on Stono River near Church Flats. This little building stood a few feet south of the present structure, and was used until April, 1857, when the new church was built at a cost of \$5,000.

The last ceremony taking place in the old building was a funeral service on the occasion of the death of Colonel Benjamin Perry, and the first in the new was the marriage ceremony of Mr. John Gadsden, both in 1857.

This is not one of our oldest houses of worship, but it is an offspring of one of South Carolina's provincial churches and is well worth a visit.

Trinity, Black Oak, Episcopal Church  
—BERKELEY COUNTY

*I hear the tread of pioneers,  
Of nations yet to be,  
The first low wash of waves where soon  
Shall roll a human sea.*

—Whittier







## Trinity, Black Oak, Episcopal Church —BERKELEY COUNTY

In the early spring of 1941 the Trinity, Black Oak, Episcopal Church was standing in its beautiful setting of gray moss covered oak trees. This sketch of the church is probably the last one made before the building was taken down because it was in the Pinopolis basin of the Santee-Cooper Hydro-Electric Navigation Project. It is interesting to note that a small, beautifully proportioned earthen jar was removed from the north-east pillar of the church at this time. The records tell us that a list of families of the early congregation was written in Latin on paper and placed in this jar. When the jar, now in the possession of the vestry, was removed in the spring of 1941, its contents were found to be pulverized.

There was a church at Black Oak as early as 1808. It was in reality built as a chapel of ease to St. John's, Berkeley (Biggin Church). In 1846 the old building was taken down and the materials given to the Methodist congregation of Rehobeth. The new church, built in the same year, was consecrated by the Rt. Reverend Christopher E. Gadsden, Bishop of the Diocese of South Carolina, assisted by the rector of the congregation, the Reverend William Dehon, the Reverend Paul Trapier, and the Reverend Cranmore Wallace, and given the name of Trinity Church. The land on which it was built was given in or about the year 1806 by René Ravenel.

Trinity Parish was cut off from St. John's, Berkeley (Biggin) in 1855 to become a separate parish.

Trinity Episcopal Church

—PINOPOLIS

*Far from the madding crowd's ignoble strife,  
Their sober wishes never learned to stray;  
Along the cool, sequestered vale of life  
They kept the noiseless tenor of their way.*

—Thomas Gray







## Trinity Episcopal Church

—PINOPOLIS

Pinopolis is one of the quaintest little villages found in the Carolinas. It is especially lovely in the spring when the flowers native to this section are in bloom.

Set back from the road in this village, we find a small white frame church, with a white columned portico. It is almost hidden from view by the large trees covered with moss and wistaria.

As the early records of the church are not dated, the exact year in which it was erected is not known, but as the old altar prayer book bears this inscription, "Pinopolis, from the Whiteville Chapel, 1847", it is believed that it was built about 1845.

The church was built for summer colonists from the surrounding plantations and for many years was used only during the summer months.

St. Stephen's Episcopal Church  
—ST. STEPHENS

*But here is the finger of God,  
A flash of the will that can,  
Existent behind all laws,  
That make them, and lo they are.*

—Browning







## St. Stephen's Episcopal Church

—ST. STEPHENS

In the village of St. Stephens we find a touch of the Old World in the little Episcopal church that stands by the roadside. It is a well preserved red brick edifice with a high gambrel roof with curvilinear gables. The paneled side portals have fanlight transoms. White shuttered arched windows are set between brick pilasters. The names of Francis Villepontoux and A. Howard are cut in the masonry of the building. They are said to have been the designers of this church.

St. Stephen's Episcopal Church was built in 1767-9, and is conceded by many to be one of the finest of the provincial churches in South Carolina.

The graveyard which surrounds the building contains the graves of many of South Carolina's famous men.

The Church of The Holy Cross  
—STATEBURG

*O risen Lord, O Shepherd of our dead,  
Whose cross has brought them and whose staff has led,  
In glorious hope their proud and sorrowing land  
Commits her children to Thy gracious hand.*

—Words found in Church of The Holy Cross.







## The Church of The Holy Cross

—STATEBURG

Stateburg was founded by General Sumter and was vigorously promoted in 1786 as the future State Capital. Little now remains of the village except a few fine old houses and the Episcopal Church of the Holy Cross. It is one of the most beautiful of our old Southern churches, very simple in line and a notable example of Gothic Revival design. It was erected in 1850 of pisé de terre, which has turned pink with age, and has a high pitched red tile roof.

The interior of the church is interesting with its tiled floor, old pews, and dark woodwork.

The cemetery is large and contains the graves of some very famous South Carolinians. Among these is Joel R. Poinsett, author, orator, diplomat and botanist, for whom the Christmas flower, the poinsettia, was named.

The deLage Brick Chapel  
—NEAR STATEBURG

*Solemnly pleading from heart-depths lone,  
Craving the light that a life-time shone,  
Gladdening our hearth with a presence blest  
Gone now forever—God grant her rest.*

—Sister Mary Theodosia Mug







## The deLage Brick Chapel

—NEAR STATEBURG

Probably the most unusual old house of worship in South Carolina is the tiny de Lage Brick Chapel near Stateburg. Of red brick, with red tile roof imported from France, it stands at the end of a narrow dirt road leading back into the woods and underbrush to the dilapidated Home House, built by General Sumter for his son, Colonel Thomas Sumter, Junior, and his French bride, the Countess Natalie de Lage. The one window and door of the chapel have been sealed with brick against the plundering of souvenir hunters. As the Countess was the only Catholic in this section of the state, General Sumter built this little chapel that she might have a house of worship. She lies buried here beneath the floor on which long ago she knelt in prayer.

Near the chapel is the grave of General Thomas Sumter, "Gamecock of the Revolution", marked by a stone erected by the General Assembly of South Carolina.

High Hills Baptist Church  
—NEAR STATEBURG

*Forward thro' the ages  
In unbroken line,  
Move the faithful spirits  
At the call divine.*

—Frederick L. Homer







## High Hills' Baptist Church

—NEAR STATEBURG

About two miles from the highway on a narrow dirt road leading from Stateburg we find, nestled among the moss covered trees, the High Hills' Baptist Church. The congregation was organized in 1770, by the Reverend Joseph Reese, and is among the oldest Baptist congregations in the state.

In the church graveyard is the tomb of the Reverend J. M. Roberts, D. D., first president of Furman University and the Southern Baptist Theological Seminary. Members of High Hills' claim that these noted Baptist educational institutions grew out of their church.

Bethesda Presbyterian Church

—CAMDEN

*As faith is the evidence of things not seen, so things that are seen are  
the perfecting of faith.*

—Warwick







## Bethesda Presbyterian Church

—CAMDEN

The Bethesda Presbyterian Church in Camden was designed by the distinguished architect, Robert Mills, in 1820. It is of red brick with circular headed windows and gable roof. Mills, in his *Statistics of South Carolina* (1826), says the building has "a portico of four Doric columns in front and a neat spire in the rear, containing a bell—the floor and pews rise as they recede from the pulpit, giving every advantage to the audience, both in seeing and hearing." As originally the fashion in most churches of the period, the pews have gates.

On land bequeathed by Joseph Kershaw, the Presbyterians built Camden's first church about 1771. This first building was destroyed during the Revolutionary War.

The DeKalb monument, which stands in the front churchyard was also designed by Robert Mills and was dedicated in 1825 by Lafayette, whom Baron DeKalb accompanied to America in 1777. DeKalb, who fell in the Battle of Camden, was in command of the American Army in the South until replaced by Gates.

The historic trowel used by Lafayette in laying the cornerstone of the DeKalb monument was made for that purpose by Mr. Alexander Young, of Camden. The blade was of solid silver, and the handle of ivory. Engraved on this trowel was the following inscription: "Made for Brother Lafayette to lay the Cornerstone of DeKalb's monument, 1825."

## The First Presbyterian Church

—COLUMBIA

*To the service and glory of the adorable and incomprehensible Trinity,  
we solemnly dedicate this building with all that appertains to it.*

—Ending of sermon of dedication by the pastor

Dr. Benjamin M. Palmer, Sunday, October 9, 1853.







## The First Presbyterian Church

—COLUMBIA

The oldest congregation in Columbia is that of the First Presbyterian Church, organized in 1795. During the pastorate of the Reverend David E. Dunlap, 1804, services were held in the State House. This continued until 1813 when a frame building was erected, which was dedicated in 1814, on the site of the present church.

On August 18, 1851, a committee advertised for the erection of a "church edifice" to be completed in 1852. The building was to be of Gothic design, with the height of tower and spire to be one hundred and eighty feet, materials to be brick and stucco, with a tin roof. This building was dedicated on Sunday, October 9, 1853, by the pastor, Dr. Benjamin M. Palmer. It is similar to the First Presbyterian Church of Baltimore, so it is possible that N. G. Starkwether, an architect of Baltimore at that time, may have been the designer of this church.

A cyclone in 1875 blew down the spire and damaged the building. The structure was repaired at once, but the spire was not rebuilt until 1888.

Unfortunately, the massive white marble pulpit, carved in Italy, was removed some years ago, but may still be seen in the basement of the present Sunday School building.

It is interesting to note that on the Sunday School rolls in 1869 there were one hundred and one white and three hundred and twenty-five Negro pupils.

It was in this church that President Woodrow Wilson during his boyhood was received by profession of faith into the denomination of his ancestors.

The burying ground is part of a "public burial ground" set apart by an Act of the legislature in 1798. It is beautifully kept and in it we find the graves of some of our most famous South Carolinians. Perhaps the most interesting of these are the graves of the parents of Woodrow Wilson and his sister, Mrs. George Howe, Jr. Ann Pamela Cunningham, originator of the plan to make Mount Vernon the shrine of all Americans and first regent of the Mount Vernon Association, lies in this churchyard. This, also, is the last resting place of Chancellor H. W. DeSaussure, Jonathan Maxcy, first president of South Carolina College, and United States Senators F. H. Elmore and William F. DeSaussure.

# Trinity Episcopal Church

—COLUMBIA

*So in thy thoughts,  
Though clothed in sweeter rhymes,  
Thy life shall bear its flowers  
In future times.*

—Lines written by Henry Timrod, poet  
laureate of the Confederacy, who lies  
buried in Trinity cemetery.







## Trinity Episcopal Church

—COLUMBIA.

One of South Carolina's most beautiful houses of worship is Trinity Episcopal Church, 1100 Sumter Street, in Columbia. It is of English Gothic style with arched oak doors, capped by twin towers, each supporting eight pinnacles. It was designed by Edward Brickell White in 1840.

The parish was organized in 1812, and a frame building erected in 1814. This was cruciform in shape, and was built on the northwest corner of Smythe lot. The present edifice was erected in 1846.

Most of the exquisite stained glass windows, including the rose windows, are originals from Munich, and were gifts from the Preston family, who also gave the marble baptismal font, which was designed by Hiram Powers.

The cemetery adjoining the church is the last resting place of Wade Hampton, South Carolina's greatest soldier; Henry Timrod, Dr. Thomas Cooper, five governors of South Carolina, two Revolutionary officers, three Confederate generals, and other noted men. This graveyard is beautifully kept and is especially lovely in the spring when the many flowers are in bloom.



## The First Baptist Church

—COLUMBIA

*Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footsteps on the sands of time.*

—Longfellow





## The First Baptist Church

—COLUMBIA

The First Baptist Church, on Hampton Street, in Columbia, is a solidly built, large structure of brown brick, resembling somewhat the early New England churches.

This church was organized in 1809 and the first building erected in 1811 on the southeast corner of Hampton (then Plain) and Sumter Streets. Its Sunday School building, built in 1930, now stands on this site.

The first pastor was the Reverend Jonathan Maxcy, first president of South Carolina College, whose handsome monument stands near the entrance to the driveway in the First Presbyterian churchyard.

Dr. James Pettigrew Boyce, the pastor in 1856, subscribed \$10,000.00 to build a new church, the present one, which was erected in 1859.

On December 20, 1860, the South Carolina Secession Convention met in this building before it adjourned to Charleston because of a rumor of smallpox in Columbia. Sherman's soldiers were determined to destroy the building where the "Rebel Convention" was held. However, through mistake, they burned the frame structure erected in 1811.

After the war, the congregation sponsored the establishment of three other churches.

St. John's Episcopal Church, Congaree  
—RICHLAND COUNTY

*God is a Spirit: and they that worship him must worship him in spirit  
and in truth.*

—St. John 4:24







## St. John's Episcopal Church, Congaree —RICHLAND COUNTY

St. John's Episcopal Church, Congaree, is a quaint little white frame building which stands in a secluded grove of trees about fifteen miles from Columbia.

The church was established in 1858, and was consecrated one year later. The founders were: Governor Adams, Dr. William Weston, and Colonel Paul Bulkeley. The first rector of the church was the Reverend William Hankel.

The church was built in the old Weston burial ground. A part of the brick wall surrounding it was removed for the church building.

During the Confederate War it was ransacked by the Negroes, the organ being removed and placed in a Negro home on slaves' row in the neighborhood.

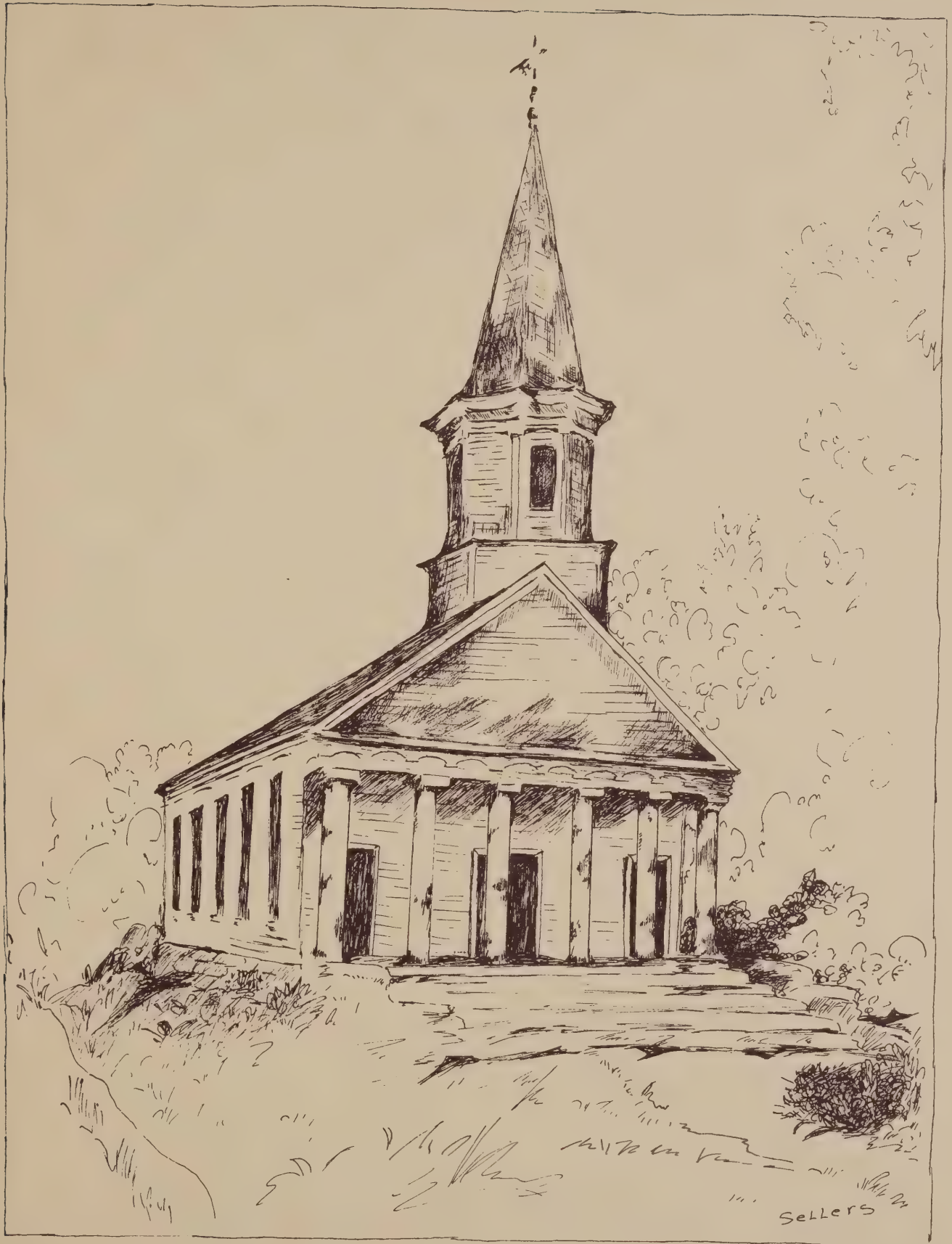
This church is not one of South Carolina's oldest, but it is typical of the small rural Episcopal churches built in the period just before the Confederate War.

The Presbyterian Church  
—ORANGEBURG

*Blest be the tie that binds  
Our hearts in Christian love.*

—John Fawcett, 1782









# The Presbyterian Church

—ORANGEBURG

The present building of The First Presbyterian Church in Orangeburg was erected about 1858 by a congregation organized in 1835. Because of its strategic location, being the only Presbyterian church between Columbia and Charleston, the organization was assisted by the Board of Missions for about two years, after which it was left to its own resources.

For a few years services were held in an old frame building of Revolutionary times, known as the "Marchant House". This was used until a building was secured in 1844. In 1857 fire completely destroyed the structure, but within sixty days the sum of \$4,150.00 had been subscribed by the members to construct another building. Until this was completed services were held in the court house.

In the early days of the church, the present site was purchased from Mr. Sanders Glover for the sum of \$300.00.

Appropriate to the times, galleries were constructed for the accommodation of Negro members, who regularly worshiped with their masters.

## The Lutheran Church

—ORANGEBURG

*A mighty fortress is our God,  
A bulwark never failing;  
Our helper, He, amid the flood  
Of mortal ills prevailing.  
For still our ancient foe  
Doth seek to work us woe;  
His craft and power are great;  
And, armed with cruel hate,  
On earth is not his equal.*

—Martin Luther, 1853







## The Lutheran Church

—ORANGEBURG

The Orangeburg Lutheran Church is a white, frame structure, with arched windows. Its central tower is surmounted with a belfry and shingled spire. The church was organized in 1853, with a congregation of twenty-two members. The present building, erected in 1855 cost \$2,250.00. The Reverend Jacob Hawkins was called as its first pastor.

After the close of the Confederate War, the church was used as a temporary Federal army hospital, and later on was rented as a court house. It was thus used and abused for several years.

The members signing the contract for the building were: H. A. Haigler, Henry L. Rickenbaker, L. Adden, Thomas Oliver, and I. Peter Haigler.

## The Church of the Holy Apostles

—BARNWELL

*Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.*

—Hebrews 10 :5

Text of Consecration Sermon preached by the Reverend Cornesh in 1857.





## The Church of the Holy Apostles

—BARNWELL

The Church of the Holy Apostles in Barnwell has the air of a much older building than it proves to be. It was established in 1848, and consecrated in 1857. As it was built before the Confederate War, it has the old slave gallery in the rear.

The records in the court house in Barnwell show that the Reverend Albert Wagner, "did grant, sell and release to The Church of The Holy Apostles the building and eighty-one and one-eighth acres of land for the sum of \$5.00." The title was dated September 20, 1856. Thus, building and land were a gift from the Reverend Mr. Wagner, who also gave the baptismal font.

The exquisite east window of the church was the gift of the Honorable James Hammond, Governor of South Carolina 1842-1844, and the altar was presented by the Reverend T. J. Young of St. Michael's Episcopal Church in Charleston.

The quaint well proportioned building was planned by Barbot and Seyle of Charleston at the cost of \$3,500.00, and was dedicated on March 11, 1857, by Bishop Thomas F. Davis.

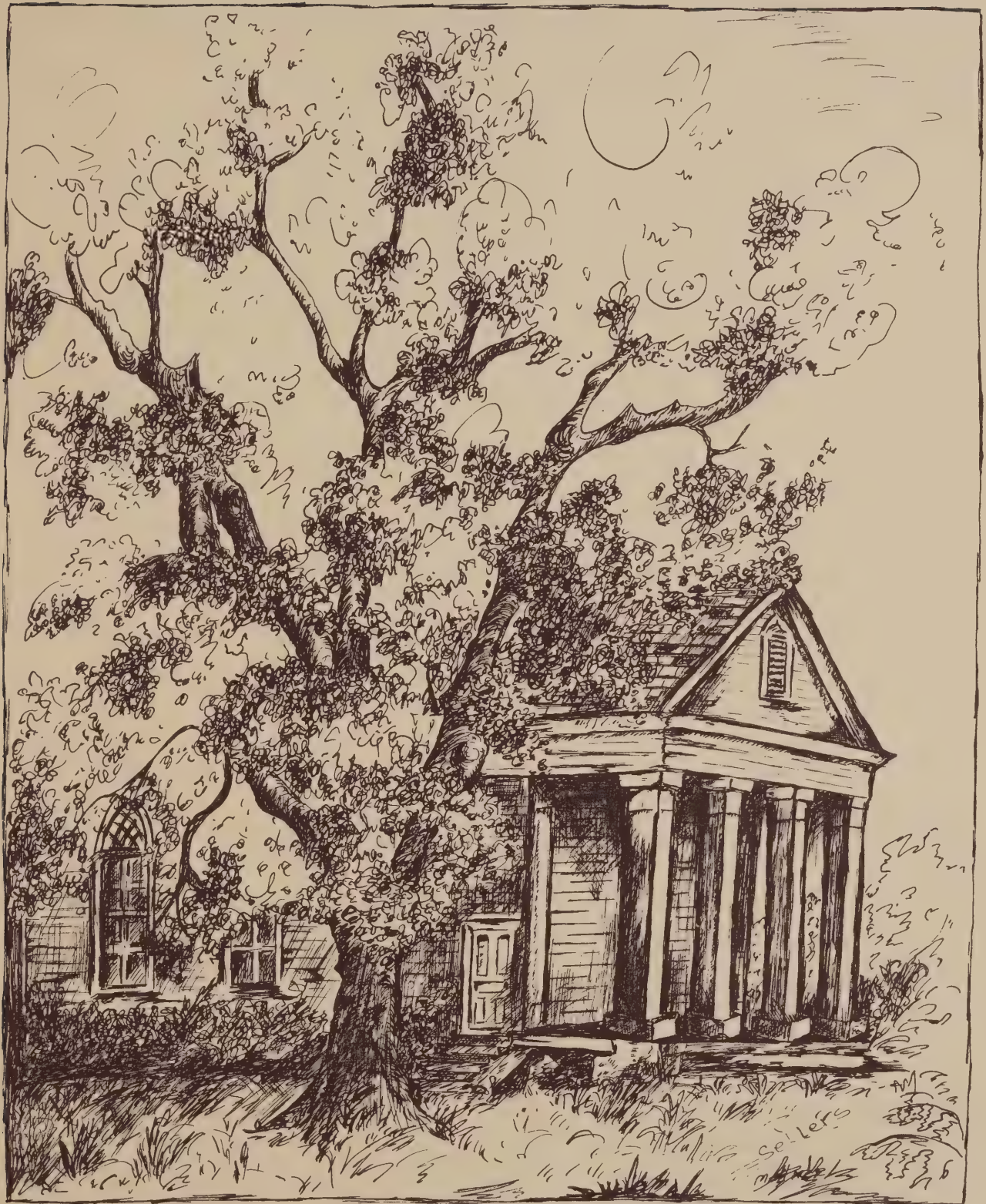


## Barnwell Presbyterian Church

—BARNWELL

*Yet I doubt not through the ages one increasing purpose runs,  
And the thoughts of men are widened with the process of the suns.*

—Tennyson





## Barnwell Presbyterian Church

—BARNWELL

The Barnwell Presbyterian Church was organized in the early part of the last century. The families of Clarke, Gantt, Hay, Hagood, and a few others, with their servants, composed the early congregation. The building was erected around 1830, on a lot given by Frederick Jay Hay.

The court house and many other structures in the village were burned when Sherman's army passed through Barnwell in 1865 during the campaign of the Carolinas, and the church was used as the county court house. It was at this time that Judge A. P. Aldrich, distinguished jurist, resigned his judgeship, seeing that the judiciary would be subordinated by military despotism. On this dramatic occasion he addressed the jury in these words: "Gentlemen of the jury, the Court stands adjourned, the voice of justice is stifled in our land. Pure and unstained, I lay aside this ermine, but I will wear it again, please God."

The church, recognized after the war, has at times been inactive, but it stands today, after a century, an active organization in one of South Carolina's most attractive little towns.

Beech Island Presbyterian Church  
—BEECH ISLAND

*Thou must be brave thyself,  
If thou the truth would teach;  
Live truly and thy life shall be  
A great and noble creed.*

—Bulwer Lytton







## Beech Island Presbyterian Church

—BEECH ISLAND

Beech Island Presbyterian Church, organized in 1829, had as its first pastor, the Reverend Nathan H. Hoyt, a young minister who came from Vermont to the South on account of poor health. The congregation at that time had no building, but worshiped in the Methodist Church. The present structure was erected in 1836 by subscription on land given by a Mrs. Keating.

It is an interesting fact that the Reverend Edward Axson served as pastor of this church at one time. His daughter, who became the wife of President Woodrow Wilson, was born in Beech Island and baptized in this church by her father.

At one time the membership, by death and removal, was reduced as low as ten persons, but these faithful few met for services, and for over a hundred years this church has been opened at regular intervals for worship.

## St. Luke's Episcopal Church

—NEWBERRY

*Down the dark future, through long generations,  
The echoing sounds grow fainter and then cease;  
And like a bell, with solemn, sweet vibrations,  
I hear once more the voice of Christ say "Peace!"*

*Peace! and no longer from its brazen portals  
The blast of War's great organ shakes the skies!  
But beautiful as songs of the immortals,  
The holy melodies of love arise.*

—Henry Wadsworth Longfellow









## St. Luke's Episcopal Church

—NEWBERRY

Episcopalians from Charleston formed the first congregation of St. Luke's Episcopal Church in Newberry. The congregation was organized in 1846, and the present building erected in 1855. The red brick church, covered with stucco which is weathered to a muddy pink, is a beautiful example of the Gothic Revival style of architecture, and its interior is unusually well proportioned.

It is said that the pipes of the old organ of this church were buried for safe keeping during the Confederate War.

Lower Long Cane Associate Reformed Presbyterian Church  
—McCORMICK COUNTY  
(Formerly Abbeville County)

*Beneath those rugged elms, that yew-tree's shade,  
Where heaves the turf in many a mold'ring heap,  
Each in his narrow cell forever laid,  
The rude forefathers of the hamlet sleep.*

—Thomas Gray



Sellers





## Lower Long Cane Associate Reformed Presbyterian Church —McCORMICK COUNTY (Formerly Abbeville County)

Lower Long Cane and Cedar Spring have often been called the twin churches. Their earliest houses of worship were very crude log cabins. The first preaching service, according to tradition, held for the Long Cane congregation was behind an improvised pulpit made by putting a board between two trees. Time has saved the stump of only one of these.

The church was built by "Seceders" from traditional Presbyterianism, who came over about 1764 and settled in Abbeville County, establishing themselves as one of the oldest Associate Reformed Presbyterian communities in the South. During the Revolutionary War these people were visited by a Reverend Mr. Ronaldson (sometimes spelled Donaldson) who was a zealous supporter of the Crown. He did not meet with much success among these liberty loving colonists.

Long Cane united with Cedar Spring Church, March 7, 1786, in the call of the Reverend Thomas Clark. Withdrawing from that organization September 15, 1803 (a part of the congregation was under the Presbyterian Church 1813-1819) Long Cane reunited with Cedar Spring February 28, 1828, and again withdrew from that church January 13, 1892.

In 1853 a new building was erected at Cedar Spring, and in 1856 a new one at Long Cane. Both buildings are used by these congregations today.

Dr. H. T. Sloan, one of the outstanding Associate Reformed Presbyterian preachers of his day, (pastor 1850-1890) ministered to these people during the trying days of the Confederate War and Reconstruction.

Another prominent minister, Dr. John T. Pressly, one of the early pastors, resigned this double charge, November 10, 1831, to accept the presidency of Allegheny Seminary, Pittsburgh, Pennsylvania.

Cedar Spring Associate Reformed Presbyterian Church  
—ABBEVILLE COUNTY

*On this Rock will I build my Church  
Jesus Christ the chief corner stone*

*Organized 1779*

(1782 is the correct date)

—Inscription in the Cedar Spring Church. These words are of raised wood on an unusual scroll made by Dr. George Wenck, and given to the church on its one hundredth anniversary.







## Cedar Spring Associate Reformed Presbyterian Church —ABBEVILLE COUNTY

Cedar Spring Associate Reformed Presbyterian Church, originally called Cedar Creek, is an old red brick house of worship used by a congregation founded in 1782 by Dr. Thomas Clark, who was originally from Scotland.

This, with the Lower Long Cane Associate Reformed Presbyterian, formed the nucleus of the Associate Reformed Presbyterian Church in the South.

The original site of Cedar Spring Church was about two miles south east of the present location, and gained the name "Cedar Creek" from the handsome cedar tree and the fine spring nearby on Cedar Creek. The first house of worship was built of logs. The second was erected on the present site before the death of Dr. Clark in 1791. The Presbytery of the Carolinas and Georgia was organized at "Cedar Spring Meeting House" on February 24, 1790, by Dr. Clark, the Reverend Peter McMillan, the Reverend John Boyse, and the Reverend David Bothwell, ministers, and the Reverend James Rogers, probationer, and James McBryde and William Dunlap, ruling elders.

In 1802 the church had five hundred and twenty members, and as many as seven hundred are said to have taken communion at one time during this period.

The early pastors of Cedar Spring Church were: Dr. Thomas Clark, Alex Porter, John T. Pressley, the Reverend William R. Hemphill, and H. T. Sloan.

The present building was erected in 1853.

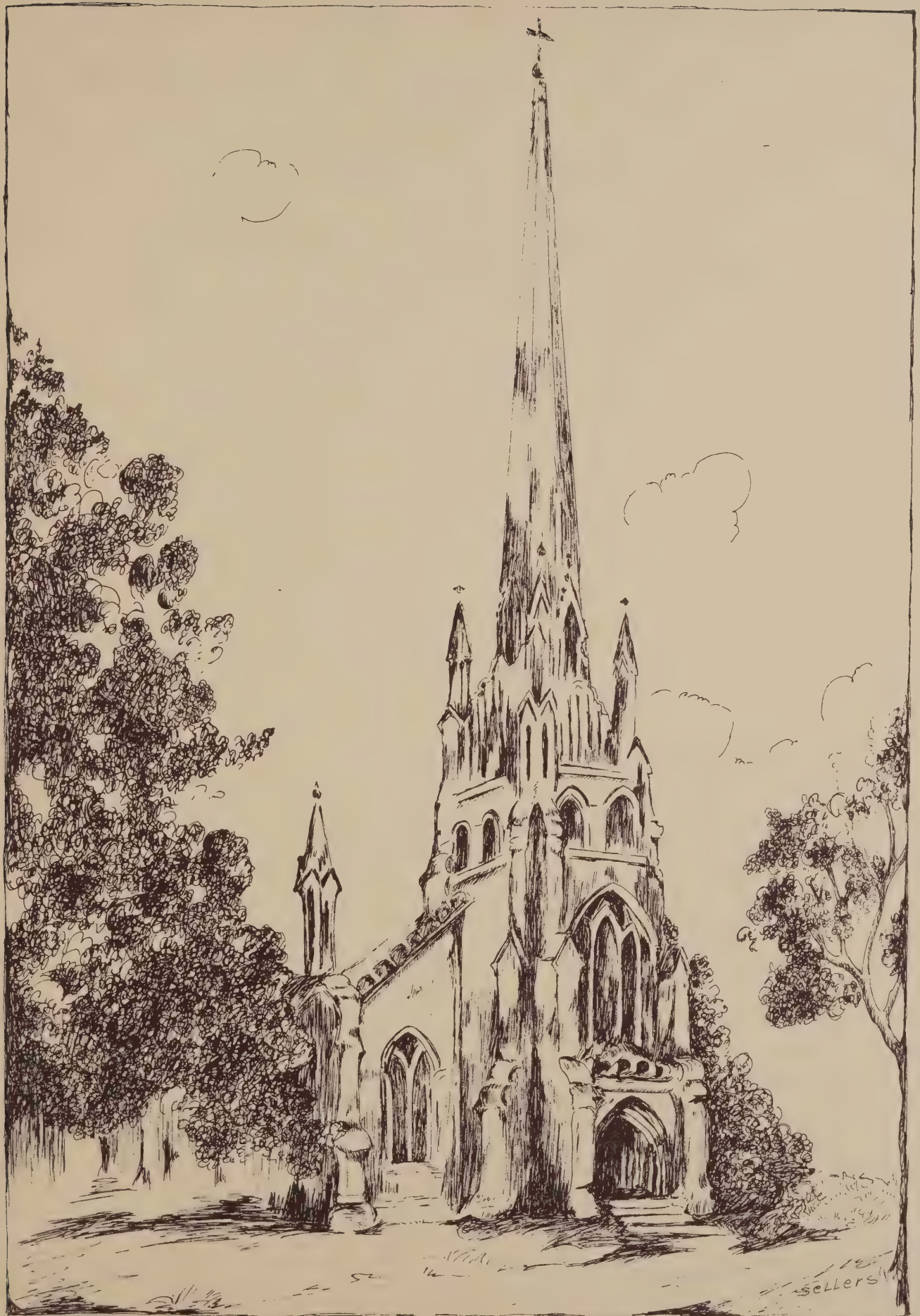


# Trinity Episcopal Church

—ABBEVILLE

*Other foundation can no man lay than that is laid which is Jesus Christ.*

—Text of first sermon preached in Trinity Church





## Trinity Episcopal Church

—ABBEVILLE

Coming towards the town of Abbeville, the first landmark one sees is the slender spire of Trinity Church rising above the buildings and trees. In the business section of the town we find this quaint little church, whose cornerstone was laid on June 27, 1858. The original structure, a small frame building erected in 1844, was torn down in 1859. The new edifice was consecrated by Dr. Davis on Sunday, November 4, 1860. The Reverend Robert W. Barnwell, II, Professor of Sacred Literature of South Carolina College, preached on this occasion.

The interior is exquisite. The chancel window, a gift of the Greenville church, is considered by many one of the handsomest in the state. In 1864 one of the large panes was broken by boys playing with sling shots, but was soon repaired.

Dr. W. P. DuBose, in the *Monthly Record* of June 1871 says: "Many of the names of prominent families long resident in Abbeville as Calhoun, Haskell, McGowan, Burt, are not to be found in the list now, yet there are many still to be seen whose fathers worked for the welfare of Trinity Church and stood for the best life in Abbeville. They appear now among the present vestrymen as, Parker, Barnwell, Robertson, Perin, and Gary."

Upper Long Cane Presbyterian Church  
—ABBEVILLE COUNTY

*The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Awaits alike th' inevitable hour,  
The paths of glory lead but to the grave.*

—Thomas Gray







## Upper Long Cane Presbyterian Church

—ABBEVILLE COUNTY

About the year 1756 the first Presbyterian settlement was made in what is now Abbeville County. Two years later there were twenty to thirty families in this community, and it was their purpose to organize a Presbyterian church. They were attacked by the Cherokee Indians, who killed some and took others captive. The survivors were scattered and did not return until 1763. This date is given as the date of establishment of Upper Long Cane Church. Ministers coming to this section were itinerant and they preached in rude log cabins or under the spreading oaks in the forest.

About 1772, the Reverend John Harris, the first Presbyterian minister who settled in this district, was appointed by Orange Presbytery to visit and supply vacancies in South Carolina, and he served as supply until 1779.

The building of a new house of worship was commenced about 1813, but was not finished until 1817. We are told that all of the framing was hewn by hand and that the flooring, ceiling, and weatherboarding were sawed by hand. The frame of this first building was used for the present one. There have been improvements made from time to time, but the original foundation timbers are still there, and look as if they might last another century.

It is interesting to note that the name "Long Cane" has always been a favorite in Abbeville County. The canes in this section sometimes grow as high as thirty feet, and tradition has it that the Calhouns exclaimed, "Oh, the long canes!" And so the name originated.

## Greenville Presbyterian Church

—GREENVILLE COUNTY  
(Old Abbeville District)

*From the home land they brought their faith*

*To enrich the South,*

*Their brave hearts and strong arms to subdue the wilderness.*

—Words found on shield shaped monument in church,  
dedicated to the memory of the Scotch-Irish pioneers  
who organized Greenville Presbyterian Church.







## Greenville Presbyterian Church

—GREENVILLE COUNTY  
(Old Abbeville District)

The first settlers of Abbeville District were staunch Scotch-Irish Presbyterians. Little is known of their religious life previous to 1773. Through great hardships and constant danger from the invading Cherokee, their faith was kept alive by the family altar, neighbors meeting together for praise and prayer, and rare visits from a traveling minister.

Before 1773 they had erected a house of worship, which tradition places near the present site. It is said to have been of log construction, as were most of the churches of that region and period. Probably because many of the congregation lived along the banks of Saluda River, the first church was called Saluda.

In 1784 its members petitioned the Presbytery of Orange for a minister. The Reverend Robert Hall was sent during the summer of that year to the congregation of Greenville and Upper Long Cane, although he was not ordained until a year later. This service took place from a stand midway between the two churches.

In 1804 a new house of worship was erected, and in 1854 this building was replaced by a red brick structure, which stands today with its roomy slave gallery and red brick session house. The old fashioned collection bags of the early church are in use today. The members take a great pride in the upkeep of their building and nearby cemetery.

# St. Paul's Episcopal Church

—PENDLETON

*The Lord is in His Holy Temple:  
let all the earth keep silence before Him.*

—Hab. 2:20.

—Words which greet the eye on  
entering St. Paul's Church.







## St. Paul's Episcopal Church

—PENDLETON

In the little town of Pendleton stands an interesting old Episcopal church, built in the 1820's, which reflects the influence of the culture of the Low Country. It is a white frame building erected in the shape of a cross. Its bell tower contains an old bell from the ship, *Scabrook*, which sailed from Charleston to Edisto Island many years ago. The original bell was given to the cause of the Confederacy during the war.

This church was established in 1819, the present structure being erected in 1822 and consecrated in 1823. The lumber used was hauled from Augusta by oxen. The records show that the work was done by Henry Morningstar, whom the members of the church believe was of Indian descent. The building is well constructed, the old handmade square nails being used.

As one enters the vestibule, there is a winding stair leading to the balcony where the slaves worshiped. The original pews are still in use, and the tone of the old organ is good to this day.

In the graveyard lie many of the state's most celebrated men and women. Mrs. John C. Calhoun, who was a life long member of the church, is buried here with several of her children; also General Barnard E. Bee, who gave the name "Stonewall" to General Jackson; William Henry Trescot, historian and U. S. Diplomat; the Reverend Jasper Adams, first president of Hobart College, N. Y.; Thomas G. Clemson and his wife, Anna Maria Calhoun Clemson.

St. Paul's Episcopal Church has never been inactive at any time in its history.

The Old Stone Church  
—NEAR CLEMSON COLLEGE

*Crowns and thrones may perish,  
Kingdoms rise and wane,  
But the Church of Jesus,  
Constant will remain.*

—Sabine Baring—Gould, 1865.







## The Old Stone Church

—NEAR CLEMSON COLLEGE

The Old Stone Presbyterian Church, midway between Pendleton and Clemson College, is a perfect example of our pioneer houses of worship. Erected in 1797 by an organization which dated from 1789, the first structure was of logs, and stood about one mile southwest of the present building.

This church organization was first known as Hopewell on Keowee. After the wooden building was replaced by the one of stone, it became popularly known as "The Stone Church".

The building is constructed of native field stone put together with clay mortar. The interior is crudely built, its walls being of plaster made of mud and painted white. The old pews, put together with hand-made nails, are badly worm-eaten.

John Miller, better known as "Printer John Miller", gave the land for the structure and its cemetery—about seventeen acres. He was an English printer who dared to defy the officers of George III by publishing in London papers articles held to be libelous by the English courts. His grave is in Old Stone Church cemetery.

General Andrew Pickens, one of the founders and first elders of Hopewell Church, lies in a brick enclosure in the graveyard near his son, Andrew, Governor of South Carolina 1816-1818. Colonel Robert Anderson, another Revolutionary leader, was also a founder of this congregation.



# Christ Episcopal Church

—GREENVILLE

*I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within Thy gates, O Jerusalem. Pray for the peace of Jerusalem; they shall prosper that love Thee. Because of the house of the Lord our God I will seek thy good.*

Psalm 122: 1-2; 6-9.





## Christ Episcopal Church

—GREENVILLE

A history of Christ Church is, in part, a history of the City of Greenville. It was established in 1821 and called St. James's Mission. Greenville was then a village of two or three hundred inhabitants, and St. James's Mission held its first services in the old court house, its communicants numbering but ten.

The regular church records date no farther back than 1845, with the exception of a slight sketch of the founding of the mission in 1821 and the building of a church in 1826. One entry in the old records says: "The first Episcopal Church at Greenville was built chiefly through the efforts of Mr. Rodolphus Dickerson, and that of Mr. Edward Croft. Mrs. Emily Rowland, and Mrs. Jane T. Butler rendered him valuable assistance. The descendants of these early founders are still in the congregation."

This church, in 1828, though unfinished, was consecrated by Bishop Bowen as "Christ Church". The bell hung in an old fashioned wooden belfry.

The walls of this building were torn down in 1852 and the material used in the foundation of the present edifice. In the northeast corner of the nave under the north transept, a copper box containing a glass jar was placed. This jar holds a Bible, a *Book of Common Prayer*, copies of *The Churchman*, *Gospel Messenger*, *Calendar*, *Banner of the Cross*, *Church Times*, the *Church Almanac* for 1852, and a roll containing the dedication of the church to the service of Almighty God.

The first recorded baptism in the old church was that of Edward Croft in 1826, while the first marriage was that of J. H. J. Service to Mrs. Martha Williford in 1826. The first recorded burial is that of Mrs. E. F. Bacot in 1829.

It is said that some of the members of this congregation in the early days called it the "Snap Bean Church" because many of its members were from the lower part of the state and worshiped here only during the snap bean season, returning to the sea coast at the coming of the first frost.

Fairview Presbyterian Church  
—GREENVILLE COUNTY

*Our God, our help in ages past,  
Our hope for years to come;  
Be thou our guard while troubles last,  
And our eternal home.*

—Isaac Watts, 1719





Setters



## Fairview Presbyterian Church

—GREENVILLE COUNTY

Fairview Presbyterian Church was organized in the late fall of 1786, by the Reverend Samuel Edmonson of Virginia, who preached the first sermon. The following families composed the organization: John Peden's, Samuel Peden's, David Peden's, James Alexander's, and James Nesbitt's. The Reverend John McCosh served as first minister.

The membership of Fairview has had as nearly uninterrupted growth as an unmixed Scotch Presbyterian congregation as any church on American soil. In it we find a homogeneous body progressing not by sudden expansion, but by a regular increase. It has the proud distinction of being the mother of Presbyterianism in Greenville County.

There have been four church buildings, two of logs, one of brick, and the present one of wood, dedicated in 1858. With its white square columned portico, it stands in a grove of tall pines, near its graveyard, in which lie buried soldiers of all the wars of this country.

The land that is now used for cemetery and manse was donated by James Alexander, Andrew Joyce, James E. Savage, Mrs. M. E. Britt, and H. B. Stewart.

## The Church of Epiphany

—LAURENS

*For Thy Church that evermore  
Lifteth holy hands above,  
Off'ring up on every shore  
Her pure sacrifice of love;  
Lord of all, to Thee we raise  
This, our hymn of grateful praise.*

—Folliott S. Pierpont





Sellers





## The Church of Epiphany

—LAURENS

Just when this Episcopal church was built in Laurens is not known, but the records of the Diocesan Convention for 1846 contain its application for admission as a member of the Convention, and state that Dr. A. Bailey took his seat as lay delegate from the Church of Epiphany. The history of the church rests largely on tradition, but it is generally accepted as true that two brothers, Dr. A. Bailey and R. S. Bailey, came to Laurens from Edisto, founded one of the earliest newspapers to be published in the Up Country, and built one of the first Episcopal churches.

The land on which the structure was built was a gift from Colonel James H. Irby. The building is of brick, with portico and tall pillars in front. There was at first no altar or other church furnishings. On July 18, 1850 the church was consecrated. Services were held irregularly by visiting clergymen.

The Confederate War brought refugees from the Low Country to Laurens, and many of them were Episcopalians, which was a great help to the church. During the days of Reconstruction, the church was closed and the parish reported "dormant". In 1882 there were only four Episcopalians, all of whom were women, in Laurens.

The Church of Epiphany owes much to the Reverend W. S. Holmes, who took charge of it in 1894. He was instrumental in repairing the building and adding new pews, altar, and pipe organ, and in giving new life to a fine little church, which is now active and progressive.

Duncan's Creek Presbyterian Church  
—LAURENS COUNTY

*The ideal Life is in our blood and never will be lost. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing—where there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do.*

—Phillips Brooks







## Duncan's Creek Presbyterian Church

—LAURENS COUNTY

The first settler in the historic Duncan's Creek neighborhood was John Duncan, a Scotch-Irish pioneer from Pennsylvania. Finding the country to his liking, he induced two friends, Joseph Adair and Robert Long, and their families to join him. Both Long and Adair were later to become soldiers of the Revolution.

The Reverend Hezekiah Balch commenced holding services at Duncan's Creek in 1752. It was not, however, until 1763 that a church building was erected. The present structure erected in 1842 is the third.

Duncan's Creek Presbyterian Church is known as the "Mother Church" of the Presbyterians in this neighborhood. About 1788 there arose a quarrel between the adherents of Rouse's and Watt's versions of the Psalms which were sung at services, and a large portion of the congregation seceded to form a Baptist Church.

Many Revolutionary soldiers are buried in the large graveyard, in which the earliest marked grave is that of Susannah Long, 1776.

Catholic Presbyterian Church  
—CHESTER COUNTY

*A minister of the sanctuary, and of the true tabernacle, which the Lord  
pitched, and not man.*

Hebrews, 8:2

—Text of dedication sermon of the present  
Catholic Presbyterian Church





## Catholic Presbyterian Church

—CHESTER COUNTY

In 1751, or 1752, we find an immigration from Pennsylvania to Chester County, some of the settlers having formerly belonged to the Church of England. Here were people of mixed denominations in one community, who organized a church in May, 1759, in the hope that the different denominations would unite. The four men most prominent in its organization were: Alexander McKewen, John Lee, Thomas Garrett, and Hugh McDonald.

After 1771 the congregation being without a minister, the Reverend William Martin, a Covenanter preacher who had come from Ireland a few years before, was invited to occupy the pulpit. He served this church twice, once in the early seventeen seventies and again at the close of the Revolutionary War.

This congregation furnished many soldiers to the American Revolution.

The present building, which is the fourth, is of red brick. Begun in 1839, it was dedicated by the Reverend McNeil Turner on July 3, 1842. It has a large and interesting graveyard surrounded by a beautiful old stone wall.

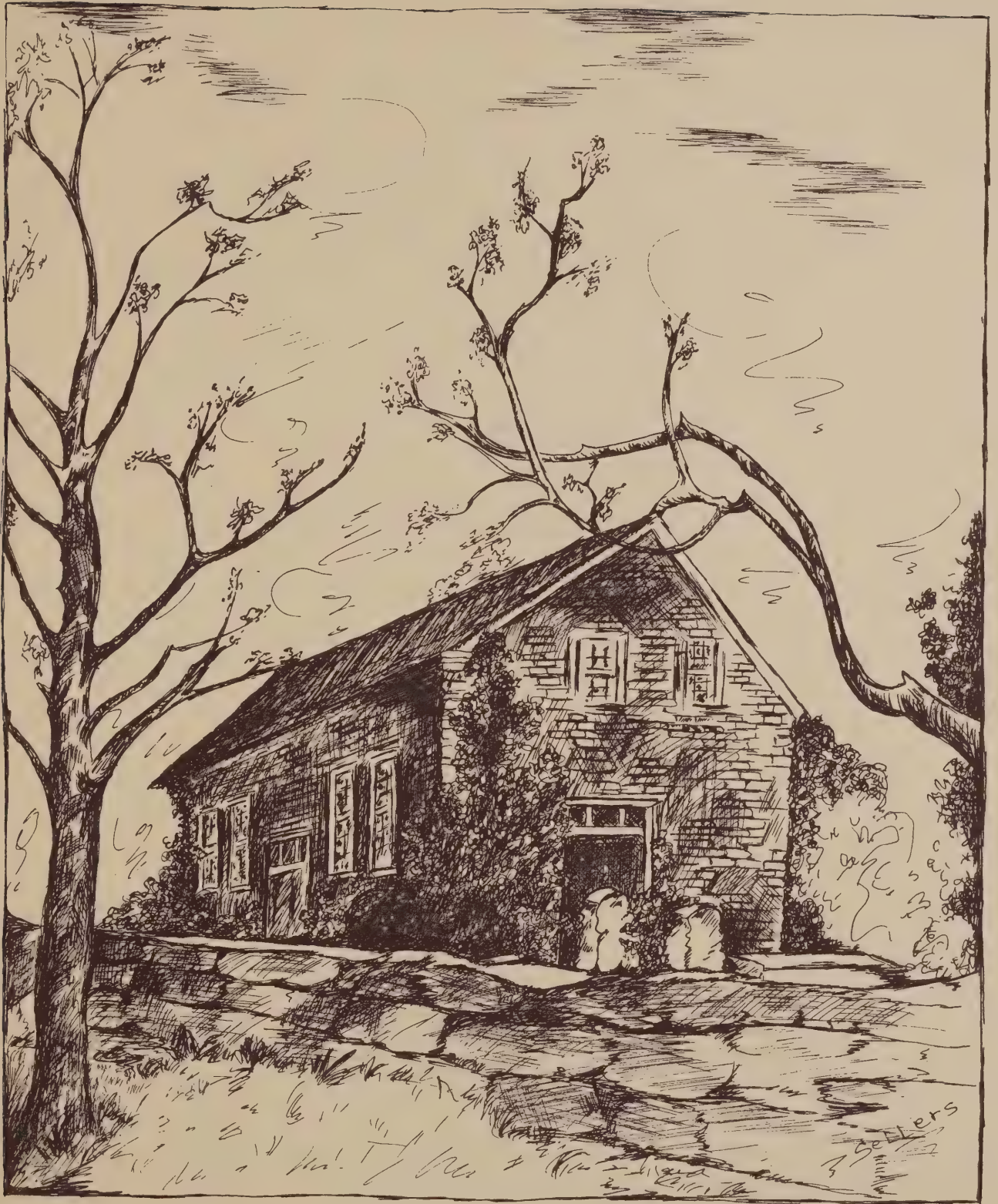


## Old Brick Church

—FAIRFIELD COUNTY

*Thy hand, O God, has guided  
Thy flock from age to age;  
The wondrous tale is written,  
Full clear on every page;  
Our fathers owned thy goodness,  
And we their deeds record;  
And both of these bear witness,  
One church, one faith, one Lord.*

—Edward H. Plumtre





## Old Brick Church

—FAIRFIELD COUNTY

Old Brick Church stands in a beautiful grove on the banks of Little River in Fairfield County. There is an image of peace and rest among its graves. It was here that the Synod of the Carolinas, which is now the Associate Reformed Synod of the South, was organized on May 9, 1803. The church was first called Little River Church, and afterwards Ebenezer, but for many years has been known as the Brick Church. The exact time of its organization is not known, but it dates to the late seven-teen eighties.

The building of this church tells the story of the love our forefathers had for their houses of worship. It is said that these men gathered together at the brickyard and trampled the mud into mortar with their bare feet, made it into molds with their hands, dried it and then burned it in kilns by day and night. They worked together to erect a building which stands today, after one hundred and fifty-three years, as strong and solid as ever. In 1852 the church and graveyard were inclosed with a granite wall, which is still in good condition.

The Confederate War left the community in a state of disorganization. Many of its men were killed in action; the homes of its people were left in ashes by Sherman's army. The church itself was dismantled and used as quarters for the invading troops.

When the Federal forces came to Little River they found that the Confederates, whom they were pursuing, had destroyed the bridge, which they rebuilt from the flooring and sleepers of the church. Some Northern soldier was stirred in heart as he saw the desecration of the Lord's House, and he wrote in pencil on the door facing these words, which are legible today:

"Citizens of this community—

Please excuse us for Defacing your house of worship so much.

It was absolutely necessary to effect a crossing over the creek.

A Yankee"

So great was the blow from the war that the church declined until it finally disappeared from the roll of the Presbytery without any formal act of disorganization. However, it was not to remain dead forever. About the year 1891 the Reverend A. G. Kirkpatrick, the pastor of New Hope, began to cultivate the field again. It revived rapidly, and on August 25, 1893, was reorganized with twenty-one members.

The communion service, with its waiter, tankard, cups, and Irish linen, more than a century old, is still in possession of the congregation, whose members gather here several times a year and worship together in one of the loveliest old churches in the South.

## Monticello Methodist Church

—MONTICELLO

*Perhaps in this neglected spot is laid  
Some heart once pregnant with celestial fire;  
Hands, that the rod of empire might have swayed,  
Or waked to ecstasy the living lyre.*

—Thomas Gray





Sellers



## Monticello Methodist Church

—MONTICELLO

The Monticello Methodist Church is a quaint white frame building which was erected in 1861. The original building had been enlarged as the congregation grew, but was torn down and rebuilt in that year.

General Kilpatrick, with a division of Sherman's army came through this section and burned other buildings, but left this church unharmed.

Services are now held once every two weeks.

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
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